

Luther



League

Review

Official Organ of the Luther League of America

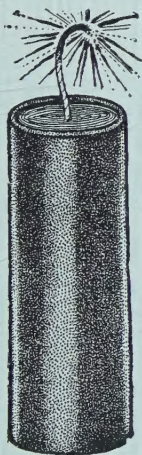
Of the Church

By the Church

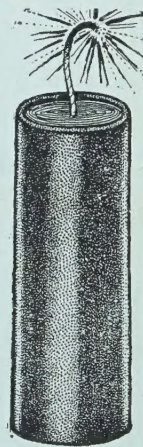
For the Church

Volume Forty-two

Numbers Seven-Eight



July-August



1930

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
Published Monthly by
THE LUTHER LEAGUE OF AMERICA

Publication Office: 429-437 Herr Street, Harrisburg, Pa.
Editorial and Executive Office: 806 Muhlenberg Building,
1228-1234 Spruce Street, Philadelphia, Pa.

Entered as Second Class Matter, January 25, 1928, at the
Post Office, Harrisburg, Pennsylvania, under the Act of March
3, 1879. Subscription price, \$1.25 per year, for single copies; 90
cents per year in clubs of ten or more.

VOL. XLII

JULY-AUGUST, 1930

Nos. 7, 8

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A NEW BOOK LUTHERAN MAKERS of AMERICA

*Brief Sketches of Sixty-eight
Notable Early Americans*

By IRA OLIVER NOTHSTEIN, D.D.

MOST Lutherans will be agreeably surprised
to learn that so many representatives of
our faith attained prominence in the
Colonial and Revolutionary War periods
of our Nation's history. This work does a val-
uable service in providing for the average reader
the first opportunity to become acquainted with
the majority of these characters.

Thumb Nail Sketches

these are—simply-told, short, biographical por-
traits giving the essential facts concerning
their subjects and the nature of their contributions.

Of Major Interest

is the extensive and valuable nature of the con-
tributions which these sketches show these men
and women to have made. For here are por-
trayed leaders not only in Church, but also in
State, in peace and in war, champions of political
and religious rights, humanitarians and business
men, artists and writers, doctors and scientists,
friends and fighters of Indians, and some occupy-
ing humbler walks of life, all doing their part in
helping to establish lasting foundations for the
first great republic.

Especially Gratifying

to co-religionists and lovers of our country is the
presence of those sterling qualities of unwavering
loyalty to an adopted land, a courageous and
pioneering spirit, and ruggedness of character with
which these lives were so richly adorned.

**A Book Every Lutheran Will Enjoy
Deserving of a Place in Your Public Library**

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Make Your Summer Count For Christ

TAKE IT OR LEAVE IT

It is just too bad the way teachers have imposed upon the little brains of the children of past generations! No doubt we are stubborn and set in our prejudices because we never were allowed to grow naturally. From the time we were born, our food, our clothing, our opinions about politics and religion and our choices in friends have been selected by parents and teachers.

Take the matter of food, for instance. We read in a recent magazine the intriguing suggestion that from the time they are past the milk diet children should be permitted to select their menus. To secure an entirely free selection several kinds of food are placed on a tray before them each meal time and the baby encouraged to select according to the dictates of its own taste. We are told that food thus selected always digests well and, believe it or not, even the eating of nine hard boiled eggs by one youngster failed to give any discomfort, and best of all the children are being trained to freedom and self-determination!

Some specialists in religious education ought to give hearty approval to this method of diet. With increasing assurance, they have been advocating similar treatment to the hearts and minds of our little ones. If it is good for the little "tummies" it should be good for little minds. They tell us that the business of teachers is not to transmit to their pupils any body of truth from their experience or the experience of the ages. Indeed "truth ceases to be truth when formulated". They speak of a catechism as a crime, and the development of their teaching technique is in the direction of freedom of choice as to truth. Just place before the coming generations all the current issues and let them choose. The teacher must be careful lest he impose his faith upon his pupils. Let them be free and they will find truth!

It's no wonder there is so much religious indigestion. We have learned a few things about diet since some of us were young, but milk is still the ideal food for most children. And the simple gospel of love in Jesus Christ can be fed our children with the same assurance of safety. Perhaps the education of our generation in religion lacked a few things in the way of technique. They did surely bungle in the matter of our inhibitions. How some of our teachers did impose upon us! And our parents! But most of us, in our sane moments, lift grateful hearts to God for the teachers, the pastors and the parents who knew what we should know and proceeded to impose it upon our youthful minds and elsewhere. Can we be just as sane about accepting what is good in modern educational theory and using it in the transmission of the great truths which are attested of the ages? Youth needs our help in finding itself. If our help is given wisely and with common sense young folks will be free to make their choices and generally to make them right. We have improved vastly both in theories of diet and theories of education. May the Lord preserve us from faddists in either!

—N. L. C. P. B.

(The letters N. L. C. P. B. stand for the National Lutheran Council Publicity Bureau. News service is furnished hundreds of periodicals by means of weekly mimeographed news sheets. The above is by the editor of the Review.)

Double Number

This double number is for the sake of economy! We want the Review to pay its way. Give us 2,000 more subscriptions and we will return to a twelve number schedule.—The Editor.

BALANCED GIVING

"The people of the New Hebrides," wrote the school boy, "are mainly occupied in washing each other's clothes." Too many churches could be described in similar terms. Their whole program is centered on themselves. The gospel of Jesus Christ is first individual and then social. But "first" and "second" refer to cause and effect rather than to time.

Misers sometimes excuse their self-centered living by their plans sometimes to do much good with their money. In 99 per cent of the cases the constant living for self kills the impulse for giving. Churches may build so extravagantly that all their resources are spent on their own buildings. They planned big with the expectation of a greater service. But constantly draining demands for money make it very hard to cherish their original purpose. Churches are built to extend the Kingdom. They should be as well built and as beautiful as we can afford without neglecting the great needs of the world.

A letter from Dr. J. Roy Strock, of India, notes that for a \$450,000 church in America, they could build 150 churches in India. Ninety-nine per cent of their church buildings cost less than \$3,000. For \$3,000 a "very superior church building" could be erected. This paragraph speaks for itself.

I WONDER

I wonder if I have the right
To let myself forget to care
How children shiver in the night
Where all is dark and cold and bare.

My little ones are free from dread
And sheltered safely from the storm;
Their eyes are bright, their cheeks are red,
Their laughter glad, their clothing warm.

But other little ones must weep,
And face new dread with each new day,
Where Hunger's fangs bite very deep
And Want sits like a ghost in gray.

I have no need to share the blame
If pallor dims the orphan's cheek;
I have not made the cripple lame,
Nor taken from the poor and weak.

But, knowing how they weep at night,
Where all is dark and cold and bare,
I wonder if I have the right
To let myself forget to care.

—S. E. KISER

Luther League Day

Celebrate Luther League Day in your League September 28th. A four-page service will be ready for you. This will be a League Rally Day. Plan now to observe it. If permitted, have the service at Vespers.



**Glenwood Church
(Toledo, Ohio)
Luther Leaguers**

who graduated from a recent League Training Course this spring. They are as nice as they look!

Back row, left to right: Esther Root, Ruth Bell, Maybelle Henning. Front row: Maxine Baker, Irene Holliger, Helen Mason.

WHAT DOES THE CHURCH OFFER YOUTH?

(By Rev. Frederick H. Knubel, D.D., LL.D.,
President, United Lutheran Church in America)

The question arises, "What is the Church?" All of us have heard of the arrangement to celebrate on Pentecost of this year 1900 years of the existence of the Christian Church. This is proper, for it marks 1900 years of the work of the Holy Spirit among man. But if that is all the idea that we have of the Christian Church, then we fail in our conception of the mightiness of that institution. I ask you to take two Biblical conceptions of the Church which make it larger and more important and more mysterious than it otherwise would be. The Christian was an idea of God from all eternity. That's Scriptural. In the second place, going to the other end of the Bible we should appreciate those marvelous names for the Church whereby it is known as the Bride of Christ, and whereby Paul calls it the Mother of us all. We should therefore think of the Church as a thing of Christ's, an eternal thing, and a mothering thing.

What does the Church offer youth? First of all, a school, so that we may know Christ. All of life is a school for man must learn to think. Education is the cultivation of ideals, therefore Jesus is the one in whom all our thinking is to be centered. For nineteen hundred years the Church has known her Lord, yet today she has far from an adequate conception of Him.

The Church offers youth, in the second place, a hospital, so that Christ may save and heal us. There are those who say that youth cannot appreciate the need of hospitals, that youth is full of vigor and knows no illness. Some say that youth does not know the disappointments of life and its possibilities of failures. This is not true.

In the third place, the Church offers to youth a workshop where we may serve Christ. Dean Inge writes that the two most serious responsibilities which rest upon us are inner growth and outer creativeness. The Church offers to youth the responsibility for such a creative task.

In the fourth place, the Church offers us a club, so that we may have fellowship with Christ. If you are alone much, you will learn that loneliness of self; you will see the beauty of that great love, the love of Christ.

In the fifth place, the Church offers you a fortress, so that you may fight on the side of Christ. There is a fight going on in the world, the great struggle between the good and the evil, and Christ is the center of the conflict, and He is calling young men and women as no World War ever called them to die and to live in the fight with Him.

Last of all, the Church offers to youth the gate of heaven, so that at last we may be like Christ. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Believe it, this life of ours is only a beginning and if this beginning be beautiful, what will its consummation be? I believe of eternity that there is nothing true begun in this life which will not have its fruition, its completion in eternity. And so for all of us who can thus conceive the Church at all, it shall be as it was with that young man Jacob when in his loneliness he slept at night, he dreamed that the heavens were opened and the angels of God ascended and descended upon the Son of Man, and when he awoke he said: "This is none other than the House of God, and this is the gate of heaven."

(This address by Dr. Knubel was given at the Wittenberg Youth Conference. It was so splendidly adapted to its purpose that we reproduce the outline as it appears in the conference report.)

A GRAND LETTER

413 E. Fifth St., Duluth, Minn.

Dear Uncle Amos:

One thing the National Convention did for us was to teach us to use National Headquarters. As a result these things:

In October we had ten members and they were tired and discouraged. Last night we had a regular business meeting—27 present—16 active members and 6 new members received. The remaining five were interested visitors. The cause for the change was your letter.

Our Intermediate League is being reorganized on a better foundation of League work instead of parties and prizes, due to a dandy letter from Uncle Bob Wolf. Thank him for me, please!

* * * * *

Used the service for reception of new members last night and it was beautiful. It did the rest of us a lot of good to hear those six new members pledge prayer, daily Bible reading, support, etc., some of the things we'd been neglecting occasionally.

Thanks, Uncle Amos, a lot, for your work, and the entire National force. St. John's League is on her feet now. Watch us go!

Sincerely,

WILHELMINA FOX

Well, we did like that letter from Miss Fox. Hundreds of requests for help come to the general offices each month. The Secretaries answer them all and it does them a lot of good to receive a letter like this.

As we go to press word comes of the passing of Mrs. Cecelia Willert Goetman, a beloved leader among New York youth.

A MOUNTAIN CONFERENCE

Paradise Falls, the United Lutheran Church Vacationland in the Pocono Mountains, is in a region of unsurpassed beauty located ten miles north of Stroudsburg, Pennsylvania.

There amid the wooded hills, open spaces and splendid streams with beautiful water falls, will be held a series of conferences of one week each during the summer. These conferences will be conducted by leaders of the various departments of our Church's activities, and will consist of one hour periods daily (except Saturday).

The Young People's Conference will cover the week of August 17th to 22nd, this year. The program as outlined by the leadership will follow the beginnings, developments and work of the Youth Movement in its local as well as its larger contacts. Mr. M. Haller Frey, known throughout Luther Leaguedom, will be in charge of the program.

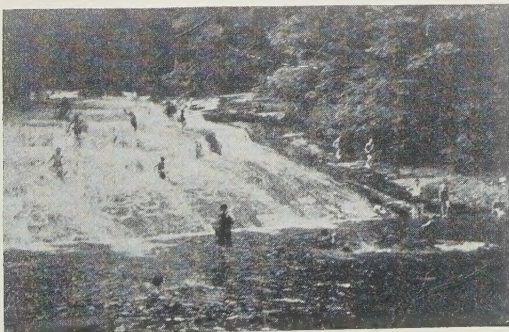
Our Young People's organizations call for a trained leadership that will give their membership an opportunity for developing a contact with the larger activities of our Church. The conferences at Paradise Falls have been planned with that phase of our Church life in mind. These conferences will not be a leadership training school with an outlined course of study with credits for work accomplished, nor will it be a convention of the youth of the Church. Rather, the program will cover the relation of the youth of our Church to their local congregation and their part in the advance of the Kingdom through our own branch of the Church.

The social side of life is also well provided for at Paradise Falls. Outdoor sports, hiking and nature study, a library, musicals, socials, community sings, motion pictures, lectures, are all a part of the program during the stay at this Church Vacationland in the Poconos.

Nestledown and Social Hall are two large lodges, which, with other Association-owned cottages, will provide guests with electrically lighted rooms and the comforts of home. The rustic community dining hall and the large kitchen, under the supervision of an expert dietitian, will take care of the requirements of the hunger created by the life in the great outdoors.

The rates for the room, board and entire program has been placed at such price that it is available for the Young People of our Church. We trust that many will find the opportunity to spend some time at Paradise Falls.

Full information can be had by addressing: Paradise Falls Lutheran Association, Cresco, Pennsylvania.



In "Paradise"



The Health Wagon

THE HEALTH WAGON

The itinerant health service of the Near East Foundation is a good example of its welfare and educational work in Bible lands, which already has been divided into some twenty-one projects. Health wagons serve poverty-stricken, doctorless and nurseless villages in Armenia and Syria. Capable nurses, most of whom have been trained in the American orphanage schools, combat disease and attack causes—insanitary conditions, filth, physical neglect, ignorance, undernourishment. A wagon visits 30 to 40 villages a month, giving 5,000 to 8,000 treatments each year. The nurses carry their own medicines, antiseptics, disinfectants, canned food, bedding, courage and cheer. They perform minor surgical operations, set bones, treat ailments, teach proper child care—one has extracted 484 teeth. Improved sanitary and living conditions follow the monthly visits to the villages where the native home is often a windowless, chimneyless, furnitureless stone-and-sod shelter for both family and cattle.

Four of the wagons are now in operation. Ten more are needed. The itinerant health wagon service costs \$225 a month; \$665 equips a wagon; \$490 pays a nurse's salary for a year. Near East Foundation, Cleveland E. Dodge, President, has been incorporated at the request of the Board of Trustees of Near East Relief to carry on this and twenty other types of service to rural and refugee people in Bible lands.

THE SUMMER CHALLENGER

Want a V?

It is \$5 real money and it is an easy way to earn it. Talk over the Challenger with your friends and encourage them to send in answers, too.

What would be your choice for a convention theme for Reading, 1931? Give source and reasons for your choice. Not more than 200 words.

Rules

1. Answers must be typewritten on one side of sheet.
2. Name and address must be attached.
3. Manuscripts must be mailed by August 20th.
4. For the best answer, \$5.00 will be given, \$1.00 each will be given to the next five best.
5. Send manuscripts to "The Challenger", The Luther League of America, 1228 Spruce Street, Philadelphia, Pa.

THE APRIL CHALLENGER

Below are the names of those who wrote the best answers to the April Challenger—Why Should the Luther League Celebrate the 400th Anniversary of the Augsburg Confession? What Value Does It Have for the Luther Leaguer of 1930? Congratulations!

\$5 prize—first, James Ellis Francis, P. O. Box 112, Puerta de Tierra, Porto Rico. \$1 prizes—second, Edward A. Gnann, Stillwell, Ga.; third, Mildred Gartelmann, 209 Blun Building, Savannah, Ga.; fourth, Louvera Horn, 2210 N. Liberty Street, Salem, Oregon; fifth, William Elliott, Findlay, Ohio.

The winning paper is by one of our Porto Rico Leaguers who certainly has first hand knowledge of the Roman Church and its faults. Here is the paper:

Why Should the Luther League Celebrate the 400th Anniversary of the Augsburg Confession? What Value Does It Have for the Luther Leaguers of 1930?

In order to answer the above questions, it is pertinent to recall the benefits which our Church has derived from the Augsburg Confession. Ask yourself: What does the Declaration of Independence mean to all true Americans? What does the Magna Charta mean to the English nation? They mean freedom of speech, thought, belief. They mean equality. The same precedents apply to the Augsburg Confession, and even greater, for it means freedom of conscience. What more can a true Christian demand than freedom of conscience?

Centuries ago the Roman Catholic Church held in bondage the followers of the pure Christianity. Its tyrannical sway over the whole of Christendom oppressed many a heart. Religion was not administered in a Christ-like manner, thus it was corrupted by man's evil mind. Those men who called themselves God's representatives here on earth did not fulfill their Master's command.

A change was needed, and a radical one, too, in order to free and purify Christianity from the numerous and abominable falsehoods with which man had adorned it. The cry for a pure doctrine, a pure gospel, a true religion, came out of the depths of the hearts of many. At last the great awakening in Christianity came about with the movement known as the Reformation. Martin Luther became its most ardent advocate, its champion, and defied the powers of the Roman Catholic Church. His challenge swept all over Europe and finally independence from the Church of Rome was obtained, as a result of which the famous Augsburg Confession was signed. This document is cherished and appraised by all Lutherans, for it states clearly the fundamental principles of our Lutheran Church. A Church freed from the inquisitorial bondage of the Roman Catholic Church.

We Luther Leaguers are backers of our Lutheran Church; we are here to propagate religion in its purest, simplest and most comprehensive form. We Luther Leaguers are co-workers of our clergy and therefore by living a Christ-like life influence our neighbors in their daily lives. Thus it is up to us Luther Leaguers to keep up the status of the principles of our Church. Therefore it is obvious that since the Augsburg Confession is our document of independence and naturally the pride of our Church, we should celebrate without hesitation its 400th anniversary in order to commemorate the aforesaid most noble document. Its value for the

Luther Leaguers of 1930 is manifold, but primarily it encourages our Christian spirit and uplifts our Christian heart and thus serves us as a guide to live a more righteous life in this epoch looked upon by many as one of uncertainty and of cynical thought.

"THE MAGNA CHARTA OF CONFESSIONS"

Rev. Paul J. Hoh writes:

"I found on my desk last Saturday a copy of Miller's 'The Magna Charta of Confessions', for which please accept my thanks. I have read the pageant through very carefully and want to congratulate you and the author on a very acceptable piece of work."

Thank you!

THE MAY CHALLENGER

Standard by which the papers were rated:

1. Find God's plan for your life. Put your life in God's hands. Listen to God. Talk with God—prayer.
2. Is my life to be one of service or self-seeking? Service here includes local church work as well as specific Christian service in whatever field.
3. Be a student of the needs of the world as well as of the opportunities offered.
4. Study the significance of the outward circumstances of your life. Make a personal survey of yourself and family.
5. Consult with trusted and understanding friends.
6. Health conditions must be given serious consideration. Environment should not be overlooked.
7. A supreme and all-unifying purpose is necessary.
8. What are your talents? They are a great part of your call.

The Order of Award

1. Nelson Fattman, Greenville, Pa.
2. William Elliott, Findlay, Ohio.
3. Anne E. Deimler, Hummelstown, Pa.
4. Elmer A. Lehman, Zanesville, Ohio.
5. Dorothy M. Marty, Millersburg, Ind.
6. Edith Karn, Guelph, Ontario, Canada.

THE WINNER

LIFE

WORK

S
E
R
V
I
C
E

- tand submissive to the plan and will of God
- stimate your ability in various work, and pray for guidance
- ecognize your desire and inclination toward certain work
- isualize and foresee opportunities and disadvantages
- gnore selfish or material interests in your considerations
- onsecrate your life to a purpose
- ager to do what faith enables us to believe

MISS TUSSING RESIGNS

The following from "Our United Synod" echoes the sentiments of League Headquarters:

Miss Tussing's resignation is a great loss to the League.

It is with sincere regret that I announce the resignation of Miss Ethel Tussing, the Regional Secretary of the Luther Leagues of New York, New Jersey and Connecticut. Due to the long illness of her father and the responsibility of a large farm, which he has been attempting to carry, Miss Tussing believes her duty lies at her home for the next year or two. This resignation, which was received by the Regional Committee on March 25th, was accepted with sorrow and regret by the members of that committee.

Just two years ago, in February, 1928, Miss Tussing came to New York as the first salaried Secretary of the Eastern Region of the Luther League of America, comprising the three States of New York, New Jersey and Connecticut. She came to an entirely new position and has had to do (largely) pioneer work. That her work has been both successful and appreciated is attested to by the loyal response which came from the Districts and local Leagues of the States. In her two years of service she has travelled thousands of miles, covering every territory of the League's work in the District. She has become the friend and helper of many pastors and many more Lutheran youths.

On Sunday evening, April 6th, a farewell service was held for her at Incarnation Lutheran Church, Brooklyn, N. Y. The President of our Synod delivered the sermon. Music was rendered by a double quartet of Wagner College and messages were brought from many State and District Presidents. Leagues from all over the Metropolitan area attended this service.

We say "Farewell" to our Regional Secretary, but not "Goodbye". She follows the course of her duty as she sees it under God's guidance. We hope that conditions in her home will be all for the best. May God's will be done. Sometime when her duty is finished there, we believe God will again call her into His vineyard to work among the youth of His Church. Miss Tussing carries away with her the friendship, the respect, the loyalty and the prayers of the youth of the Lutheran Church of the Eastern District. "God be with you till we meet again."

HAROLD S. MILLER,
Chairman of the Regional Committee



Executive Committee of the Luther League of Ohio

THE FAMILY CHAT

Dear Folks:

Convention time is here. How vastly important it is that careful preparation be made for every program. We owe it to those who take time and money to attend. We also owe it to our League and our Church. Every convention should mean a better trained leadership for the local church.

Every convention program can be improved. Those who best see the faults in a program are the program builders themselves. It is my practice as soon as a General Convention is over to write down suggestions for improvement. I not only did this after the Omaha Convention, but also asked Herb Fischer, the general chairman of the convention entertainment committee to write out his suggestions for the benefit of the Reading Convention. His notes are proving invaluable to Luther Schmehl and his workers at Reading. There is a great improvement in convention management in the Church these recent years and the Luther League has played a part in making this possible.

I am always much interested in the varied types of questions that come to my desk for answer. One League wrote asking for an outline for Holy Week Services with aid for the leader's talks. They had no pastor and had volunteered to care for the services of the week. Another letter asked for an outline for a program of a convention, not a League gathering, with the general theme, and topics for the addresses. Several asked for material for debates. A request came for a series of Bible readings suited for 12-13 year olds and also asked whether at this age the girls and boys should be in the same groups. Many request the bibliography on some subject, usually, but not always, connected with young folks' work.

I like to receive such requests, though I cannot answer all satisfactorily. I usually am able to refer my correspondents to sources of information. The queries of general interest I use in the "Ask Uncle Amos" column.

A July-August number was authorized by the Executive Committee last January. The fact that subscriptions did not roll in as we had hoped this spring made the reduction in issues necessary. The Review must balance its budget. The amount received from advertisers is not enough to help much. The Review is carried by subscriptions. I had hoped the response to the appeal for the new Review would justify two issues this summer. We like to hear, as we do constantly, that "the Review is a dandy magazine", but please **say it with subscriptions, too**. We cannot publish a worth while monthly if Leagues are satisfied with just one copy. I should like to know the names of Leagues that have a subscription in every home where there is a Leaguer.

What do you do about church attendance on vacation Sundays?

Wherever you are find a church Sunday.

"Smile, it won't hurt much."

Faithfully,

Amos John Traver

DON'T WORRY—ASK!

Ask Uncle Amos what you want to know about what. If the question is of general interest it will appear in anonymous form in this column. In any event you will receive a personal letter.

What information can you give on summer camp management?

Send for "Youth In Camp", 15 cents. If you have particular problems and wish consultation write to Uncle Bim, our camp specialist. "Youth and Recreation", also 15 cents, would give additional aid.

The time is very short for much of a worship program and the discussion of a topic. Should we reduce the opening devotional service to give more time for discussion?

Yes, you would be justified in making your opening worship program short enough to give enough time for discussion. I take for granted that Vespers follows your program where there will be time for worship. The discussion of a topic is the unique offering of the devotional meeting.

Where is the proper place for a convention, a parish hall or the church?

I prefer the parish hall for business sessions and the church for inspirational evening sessions.

Do you think it fair to have a contest on attendance of locals at conventions in which the League with the largest percentage of membership wins? The larger the League the harder to win.

I like the sliding scale of percentages. Larger Leagues should have a handicap.

BOOKS!

Our Publication House has published two new books of interest to Luther Leaguers. "The Vestryman", by Dr. Calvin P. Swank, is a handbook for church officers. If we were in the active pastorate we would insist that every member of our Vestry (or Church Council) read it. Our young men should read it in preparation for their later service as church officers. It sells at 75 cents.

"Lutheran Makers of America", is a series of sixty-eight biographies of Lutherans who were leaders in Colonial and Revolutionary War days. Young folks will find them intensely interesting and through them will discover reasons for new pride in the American Lutheran Church. The price is \$1.50.

Richard R. Smith, Inc., has just published another recreational guide by Edna Geister. We have been using her books with entire satisfaction in the Luther League and this new offering, "Geister Games", is the best yet. Every Social Secretary should have "Geister Games", price \$1.50.

"Behind the Big Hill", by Hallock (Richard R. Smith, Inc., publishers, price \$2.00). Fifty-seven stories, each teaching a little lesson, for children under ten. They tell of what happened to the children who followed the Pied Piper of Hamelin after the mountain closed in upon them. Some may appropriately be used on holiday occasions, others can be effectively told at the worship period. Junior Luther League superintendents will find this a helpful book.

"Bad auto smash, eh?"

"Bad? Man, it was terrible. Why, the drivers weren't even able to get up and fight."

GOSSIP!

NEWS!

It must be short and sweet this issue. The extra space necessary for topics does not leave the room we should like to give to News!

Put the Review on the mailing list for your Luther League Bulletin whether Local, District or State.

MARYLAND

Convention—August 30-September 1

Baltimore District held a great Life Service Rally on May 13th in Calvary Church. A Missionary play, "The Soldier of the Cross," was given.

Luther League methods will be discussed at a series of supper meetings.

Married—Vera Soeder and William T. Lawrence. Mrs. Lawrence is President of Trinity League, West Baltimore. Congratulations!

Ellicott City League was the first League to visit the Marine Hospital with a program of service.

CANADA SYNOD

Convention—Preston, August 31—September 1

Dean Hannah M. Hang, of Waterloo, spoke at the Guelph Life Service Rally.

Guelph also entertained the Hamilton District on May 24th.

At Brantford an anonymous friend sent a Present for the League Treasury recently. The L. L. of A. would like to acquire that kind of a friend.

The Chesley League is aiding the Ladies' Aid in installation of a new furnace in the parsonage.

In Zurich, "Resolved, that Woman's place is in the home," was debated by the League recently and the negative won. Sure, the women always win a debate, even when they lose!

A contribution to "the roof fund" for the Church was made by the Guelph League.

Professor Askim, of Waterloo, spoke on his Russian experience before the St. Paul's, Hamilton, League.

Elmond is holding an Oratorical Contest.

Stratford is studying the Augsburg Confession.

"The Chatterbox", edited by Florence Paulsen, entertained the Trinity League, Hamilton, at a recent meeting.

MICHIGAN

Convention—Syracuse, Ind., July 13-14

???? is the name (?) of the new Detroit District Bulletin. The main objective of the bulletin is no question. They are in the field for that 1933 convention and are on the job to build up their District to maximum strength. Homer Wood is editor assisted by Vivian Tanner and Irwin Johnson.

Messiah League was the host to the Detroit District for their Social on May 22nd.

Unity League presented Pastor Boger with an altar edition of the Common Service Book.

COLUMBIA DISTRICT

(Oregon and Southern Washington)

The Televue is a new news sheet coming from the far northwest. It is bright reading. Congratulations to the editorial staff.

The Luther League lost a firm friend in the death of Rev. Luther B. Deck, of St. Paul's, Vancouver. May God bring comfort to his loved ones and may He raise up loyal successors to his labors.

St. James', Portland, reports three new members, and Salem eight new members.

NEW YORK

Western District gave The Story of the Protestant Reformation on May 15 and 16. There was a choir of 500 voices and the characters of the day in costume. Rev. Martin J. Hoepfner was chairman of the committee.

Western District met April 26th in St. John's, Buffalo, with the theme, "Youth's Quest." Rev. Paul C. Hoffman is the president. Rev. Martin J. Hoepfner was the banquet speaker.

Mrs. C. Sisson, of Pittsfield, Mass., celebrated forty years membership in the League recently. She says, "As I look back, I can say I enjoyed every meeting I attended."

New York District met at St. Paul's, May 10th, in their Spring Convention. President Dorothy Bosch presided. State President Wahl was the guest speaker. On June 13 the Palisades Park Outing was held and a bus trip to the Summer Home for children at Towners is planned for July 12.

Brooklyn District met in St. Luke's on May 3rd. President Joseph Dittmer was in the hospital recuperating from an operation and so could not attend. Vice-President Hildebrandt presided. Incarnation Church won the banner for attendance. At the supper hour Fred Bohlig led the singing and "a good time was had by all." Pastor Kallenbach, of the Inner Mission Society, was given a kitchen shower in honor of his approaching marriage and Vice-President Edward Hildebrandt was given some toys for a baby that recently came to his home. Uncle Amos spoke at the evening session.

WISCONSIN

Convention—Milwaukee, August 28-30

Fox River District met with Pastor Bosserman and his League at Appleton, on April 22nd. Pastor Wicklund, of Oshkosh, conducted a round table on League work. Neenah reports 100% Daily Bible Readers and Oshkosh a 50% increase in membership.

The State Executive Committee met in Oshkosh, Rev. E. R. Wicklund, pastor. In the evening a rally was held to which the local Leaguers were invited. Members of the committee gave talks and the rest of the program was devoted to Life Service.



Executives of the Wisconsin League
These workers make regular monthly trips from center to center, promoting extension. President Gruhn acts as master of ceremonies and a live program is presented

PENNSYLVANIA

Convention—Greensburg, July 22-25

At the 200th Anniversary celebration of Trinity Church, New Holland, Rev. R. L. Winters, pastor, Harry Hodges was the Bible School teacher for the entire school.

On May 9th La Conglomerata was given by the Harrisburg District at Bethlehem Church. Ask John George what it was.

Christ League, Dallastown, had a Ford-Chevrolet race with fine results.

Christ League, York, has a new bulletin, "L. L. Booster," with Rozella Baughman as editor. (Put the Review on the mailing list, please!)

June 16th was the annual Hillside date this year for York District.

Philadelphia District met at Incarnation Church, West Philadelphia, on May 25th, using the theme, "The Christ Who Is All." This was their thirty-sixth annual Spring gathering.

Additional Philadelphia District news from "The Broadcast"—North East Section won the Bowling Prize—Germantown Section held a Treasure Hunt at St. John's Church, Elkins Park—North East Section installed officers at Advent—Dr. Armin Weng, now of Elgin, Ill., spoke at the West Philadelphia Rally—Central Section held a social at Mediator.

Johnstown District held its Spring Rally on May 17th at Cairnbrook with Dr. G. W. Nicely, of First Church, as speaker.

Pittsburgh District met on May 24th at Beaver Falls, Rev. E. A. Giesel, pastor, "The World—The Church—And I" was the theme. Revs. Stough, Sheper and Leshner spoke on the three parts of the theme. President Landgren presided.

Upper Lehigh District held a record convention on April 23 in the beautifully remodeled Salem Church at Audenried.

Center Square held a Joint meeting of Senior and Junior Leagues recently with a program by the latter.

Trinity League, Johnstown, attends church Sunday evenings with a minimum of 90% of its membership.

OHIO

Convention—Lakeside, July 21-27

The Trinity Luther Leaguer, edited by Ruth I. Simon, celebrated its tenth anniversary in May. Congratulations!

Springfield, Ohio, Juniors held a rally on April 6 with the Junior Secretary present. A fine program was given with remarks by Mr. Ralph Loew, Junior Secretary of the Southern Conference, special singing, a regular Junior meeting with the Easter story as the theme, and several Junior Leagues participating, and two exercises, "Our Luther League Motto" and a pantomime, "My Faith Looks Up to Thee" by the Junior League of the Oesterlen Home.

INDIANA

Convention—Madison, June 24-26

Bethany, Indianapolis, has a brand new Senior League. President Bunting, of the Indiana Synod, is always a League booster. He even invites Leaguers to come to Synod in a special paragraph in the Ind-Ky-Tenn. They should accept.

CONVENTION DATES

Florida—St. Petersburg, June 23-25.
Iowa—Fairfield, August 28-31.
Kansas—Junction City (probably), August 17-23.
Nebraska—Dakota City, August 23-26.
New Jersey—Union City, August 30-September 1.
South Carolina—Orangeburg, September 26-28.
Texas—Kerrville, July 6-7.
Virginia—Roanoke, June 25-27.
West Virginia—Charleston, June 25-27.
Pennsylvania—Greensburg, July 22-26.

GEORGIA

Ascension, Savannah, Ga., Junior Leaguers had an interesting meeting on "Juniors in Other Lands". All taking part were in costume, and each member joined in the closing sentence prayers. They are making scrapbooks and boxes from old post cards for the boys of the Lowman Home, White Rock, S. C., and pin holders for the old ladies there. They have an Honor Roll, with black stars for daily Bible reading, red for attendance, blue for the Reading Course, white for taking part in the meeting, and gold for memory work.

SOUTH CAROLINA

The Lexington District Luther League held a very successful conference on March 23rd in St. Paul's Lutheran Church, Gilbert, S. C. The theme, "Walking As He Walked", was used, suggested by the passage from I Peter 2:21: "Leaving us an example, that ye should follow in His steps." The address of welcome was made by Mr. J. A. Keisler, and the response by Miss Rosalyn Epting. Rev. J. V. Long delivered the sermon, using as his text, "And Enoch Walked with God."

After a delightful picnic dinner served on the church grounds, the business session was conducted. Nineteen of the twenty-two Leagues in the District were represented and made reports giving evidence of very good work being done throughout the District. Four Leagues reported a total of one hundred and fifty dollars pledged to Newberry College Endowment. The District League also pledged fifty dollars to this cause, and voted in favor of becoming a sustaining member of the Luther League of America.

EVENING PRAYER

Dear Lord, I thank Thee for Thy care this day
And ask Thy blessings on my nightly rest;
Give me the strength I need I humbly pray
To follow Thee, Thy love to manifest.
May I along life's winding shadowed way
The path that leads to Thee illuminate;
In grace and truth grow stronger day by day,
Until my time on earth is consummate.
Bless all the homes that love Thy sacred Word,
And guide the unbeliever toward the Light.
To all the youth in this, Thy kingdom, Lord,
Give visions of the victory of right
That they may fight with virtue's valiant sword,
Salvation pierce the gloom of Satan's night.

LOUVERA HORN

NOW MY HOBBY IS THIS

On: "Safety Match Box Tops"

So far this Hobby business has remained a "one man act". There is no reason for this state of inertia on the part of the thousands of teen-agers I hope eventually to interest in going hobby-horse riding with me. The reason is you have not had sufficient time to straddle any of the old nags I've been leading up before you. At the same time my advice to you is that you get astride one of them pretty soon, and enjoy the fun we're going to have.

This is the fourth article on the Hobby subject. The April copy of the Luther League Review carried a general discussion of the subject. In the May issue the "Hobby-Photography" was presented. "Hobby-Stamp Collecting" featured the June issue. And this month the subject of the hobby to be talked about with you is "Hobby-Safety Match Box Tops".

? ? ? ? ?

Now, I know I got you all guessing. What is there about safety match box tops worth saving? What educational value is there to such a hobby? Whoever thought of a red-blooded boy or girl pursuing such a nonsensical hobby? Why, there aren't enough different tops in the world to make it interesting enough to collect them. These and many similar questions are entering your minds, no doubt. But before you vote yourself out of the venture allow me to present a complete case. A little history first.

The History—1928 A. D.

In company with Uncle Amos to Syracuse, N. Y., in May, 1928, to attend a meeting of the Synod of New York, I chanced to spot a strange looking safety match box top. My curiosity was aroused (hobbyists are curious people anyway, and maybe a bit peculiar, too. This casual reflection shouldn't make the non-hobbyists vain). Well, going back to my story, I stretched out my "nippers" and on inspection of the "castaway" the thought occurred to me, "Why not see how many different 'tops' you can collect in a given time?" Then if you think the game warrants the effort, continue on with it.

In the course of the next two days I had a half-dozen different tops in my pockets. Right then and

there I decided to add another hobby to my list. At the end of the summer's journeyings I had more than 50 different tops. At the United Lutheran Church Convention in Erie, casual mention was made to Rev. E. M. Gearhart, D.D., pastor loci (who, incidentally, is a stamp collector of no mean ability), concerning my latest hobby. Like a dandelion shoots out of the ground, Pastor Gearhart informed me that his boy, Bob, and his boy's chum, Bob Lepere, were enthusiastic top collectors. It was immediately decided that the three Bobs would have a conference on tops. We did. And what a delightful conference it was, too. What's more, the conference never adjourned, for we three Bobs have been in regular correspondence in the exchange of "tops and top-ics" of interest, ever since that eventful day in October, 1928. And better still, the three Bobs met again in Erie on June 2nd, when the big Bob of the triumverate returned from a five weeks' trip to the Pacific Coast.

In addition to the three Bob combination, I have benefitted materially from a steady flow of Japanese tops of colorful, some queer, design, sent by my life-long friend, Rev. George Schillinger, missionary to Japan. Among these tops is one advertising the Victor talking machine, another a soft collar for men. My fourth "exchanger in tops" is Rev. G. Julius Hoeppner, of Norristown, Pa. But the friend that gets the most tops for me is my own "optical double-orbed friend", who resides between my ears. This friend (maybe I should use the plural word "friends", for I'm not a one-eyed Pete) has served me faithfully wherever I have gone. He has spied tops for me in Nova Scotia, Yellowstone Park, along the shores of Echo Lake, atop Mt. Everet in the Rockies, in the hands of friends, and places too insignificant to mention—as in Reading, Pa.

So, in the past two years with the aid of the above mentioned friends, I have been able to collect (?) tops. I almost told you. How many do you think? Take a guess. I have a book or a Luther League pin to give to the Intermediate Luther Leaguer, boy or girl, sending in the correct or nearest correct answer. Only one prize given, and that to the first person sending in the correct or nearest correct answer. Contest closes September 31, 1930.

How to Get the Tops

1. Pick 'em up. Use your eyes as you go along the street deep in meditation (?) to spy out the tops. When you see one pick it up. Then look for another, and so on.
2. Ask your friends to save 'em for you.
3. Form an S. M. B. T. club. Exchange top for top with one another.
4. Exchange with your Uncle Bim. Send me a list of your tops, marking those you have duplicates of, and I'll talk business with you.
5. Notify me that you have organized an S. M. B. T. club in your League. I'll advertise the fact in subsequent issues of the Review.

Wherein They Differ

The fun of collecting tops is in their dissimilarity in color, design, size, wording, and countries where they are made. The Vulcan match is one of the most commonly known matches, and yet I have eight distinctly different Vulcan tops. The Arch top, on the other hand, while not differing in respect to size, color, design, or

wording, is made in several countries, probably by the same company having branch factories in different places. I have four of the Arch top, no two of which is made in the same European country. Every top tells its own place of birth. Then again, the same top may be made by the same factory, but differ slightly in wording from its mates.

Value In Saving Them

There are three chief values to the hobby, namely: physical, educational and otherwise.

1. Physical. The doctor and the physical instructor say, "Take your daily dozen." You don't always remember to heed their advice, but unconsciously you will take your dozen bends each day in picking up tops. A stoop here and a bend there will provide beneficial exercise for you and keep the doctor away. Pursuit of the S. M. B. T. hobby will preserve for you your boyish or girlish figure.

2. Educational. In school you are "learned" where cotton is grown, where figs come from, and where water-melons are grown (on the vine, of course, don't be so dumb!), why shouldn't you know where safety matches are made?

3. Otherwise. Teaches you to be observant. Here I want to tell you an interesting little story. My brother said to me one day that I was in Harrisburg, "Bob, I've got a new top for you." Says he, "I'll go up to the house and get it." He went. A half-hour later he returned—all excited. "What's the glad smile?" says I. "Well," replies he, "when I got home I couldn't find the top, so I decided that Margaret (brother's battleax) must have thrown it away with some old papers." "But," interjects I, "still that doesn't explain your mirth." "Wait a minute," brother chips in, "give me time to catch my breath. I went," he went on, "to where Maggie (nickname of brother's ball and chain) puts the trash in search of that top. I had come to the last receptacle and had emptied and assorted its contents when I thought to look inside the receptacle, and seeing something green (brother had said that the top was greenish colored), I reached in and pulled it out, and to my surprise and delight I had a ten dollar bill in my hand." Investigation resulted in the conclusion that Mrs. Wolf (still my brother's wife) had mistakingly (of course) thrust the ten spot into the waste basket together with some scraps of paper. Moral: It pays to be observant. Aid that faculty by collecting tops.

Under "Otherwise" I include the collecting of tops makes you friends. I wouldn't give anything for the pleasant association I'm having with the two Bobs in Erie, Pa., "over the top-s".

Furthermore, the hobby of top collecting is about as inexpensive a hobby as you could choose for yourself.

How to Preserve (Not Pickle) Them

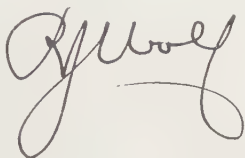
1. Soak in cold water for half an hour. Remove labels. Place face down on a cloth to dry.
2. Trim off dirty and uneven edges.
3. Paste (using Le Page's glue) either alphabetically or by countries (I prefer the former way because then I am able to devote a page to those tops differing in one or more respects) on one side of the page. Use a loose-leaf album, pages size eight and a half by eleven. Put the "A tops" on one or as many pages as necessary, the "B tops" on another page, and so on. When you come to the letter "Z"—stop!

Semi-finally. Watch for the slightest difference on one and all tops. Take nothing for granted. Study every detail in color, wording, design, size and place manufactured.

Finally. Answer this question: Why do empty safety match boxes, when thrown away, settle face downward oftener than face upward? My observation in top snatching leads me to say that out of every ten boxes I see on the pavements and streets, eight of them are face down; thus necessitating my stooping lest I pass up a likely prospect. I've just experienced throwing an empty box on the floor of my home study, and the result showed for every six times I threw the box down the top was on top only once. I'll give a book or a Luther League pin to the person first to submit the correct solution to this most perplexing question.

Notice: All persons reading this are asked to send in to Uncle Bim batches of safety match tops. Soak off the labels before mailing. Thanks!

Top-ically yours,



"IT'S GREAT TO BE A LUTHER LEAGUER—IT'S GREATER TO TRAIN LUTHER LEAGUERS!"

Dear Leaguers:

We are writing this on the train while flitting about in Illinois, Ohio and Wisconsin. Therefore the brevity.

Institutes

We need trained, intelligent leaders for our Juniors. The National Junior Institute, begun five years ago, has helped develop these.

Not all can come to the National Institute. State and District Institutes are now being arranged. Ohio and Wisconsin have just held State Institutes; Erie, Lancaster and Johnstown, in Pennsylvania, have held District Institutes.

The plan is a simple one: The Junior superintendents furnish the program by presenting the Junior League program, and informal discussion follows.

Can you have a Junior Institute in the fall? Now is the time to plan it.

Ohio's First State Junior Institute

This was a big success. About fifty attended. The time was not long enough by half, though we spent the whole day. The Institute was held in Mansfield, in First Church, of which Dr. Roehner, of our Executive Committee, is pastor.

To help all State League Presidents or Junior Secretaries to plan such an Institute, we give the program:

9:30—Worship Period—"The Child," Sister Bessie Engstrom, Akron
Greetings from local League—Miss Vivian Murphy
Response—Miss Mazie Swearingin, Springfield
Roll Call

State Plans—"Ohio's Juniors"

Mrs. Rena Whiteleather
Rev. R. G. Schulz, Jr.

District Plans

Eastern District—Miss Ruth Key, Sebring
Southern District—Ralph Loew, Springfield
Central District—Miss Grace Koenitzer, S. Zanesville
Western District—Sister Alma Boarts, Toledo

Special Music

National Plans—Miss Brenda L. Mehlhouse

Closing Devotion

12 o'clock—Junior Luncheon—Miss Ruth Simon, Akron, Toast-

mistress
1:30—Worship Period—"The Leader"—Sister Alma Boarts
Exercise—"The Church Year"—Junior League, First Church, Mans-

field
"How to Get the Boys and Girls Together for Organization"—Mrs. George Ehrmin, Toledo
"The Junior Topics"—Miss Ruth Key, Sebring
"How to Conduct a Junior Meeting"—Miss Florence Dutton, Springfield
"Combining the Junior League and Missionary Programs"—Sister Bessie Engstrom
"The Twelve Point Program"—Mrs. A. L. Anderson, Sylvania
"The Juniors at Work in the Church"—Sister Ida Steuerwald
"Junior Federations"—Sister Alma Boarts
Closing Devotions

Wisconsin's First State Junior Institute

This was held in Redeemer Church, Milwaukee, with Miss Rose Messner, Wisconsin Junior Secretary, presiding. About thirty Leaguers, representing 9 Leagues were present, a fine beginning in Wisconsin, where the Junior Department is quite new.

A worship period, followed by greetings from the Senior League and the superintendent of Redeemer Sunday School, Junior League, opened the meeting.

The program of the Junior League—topics, Reading Course, meetings, literature, etc.—was then presented by the Junior Secretary. This was followed by a Question and Answer Period, with some interesting discussions. Some of the points brought out may be an answer to some of your problems:

Must we have a large number of children in the church to start a Junior Luther League? Six or seven are enough to begin. Start small and build up.

How start a Junior League? Enlist teachers of Primary Department, invite the children up to twelve, have Senior League sponsor.

Where find a leader? The Senior League ought to furnish one. Senior Leaguers should feel their responsibility in training future Leaguers. Work may be divided—one plan, one tell stories, one take care of music, etc.

How much work in the meeting should the superintendent do? As little as possible. Appoint Juniors as officers, leader of topic, etc., and help them do work. The superintendent may give some facts on the topic.

Where can you get Bible readings, Bible exercises, and special numbers for the meeting? In the Junior League Handbook—\$1.50 from Headquarters, about 60 leaflets.

What program would you suggest for a meeting? Opening worship, offering, business (roll call and minutes), fellowship period (birthdays, new members, visitors), drill period (memory work), special number (music, story, etc.), topic (in Review and Junior Helper—by Juniors), closing worship. Vary this—build up your program around the Junior topic.

We have a Junior League with three or four members who are now thirteen years old. They feel too big for the Juniors. We have no Intermediate League, and there are not enough to start one—only these four. What would you suggest? Make them the assistants and the officers of the Junior League and divide the work among them.

What shall we do with five or six little folks under seven, who will come along with their older brothers and sisters? Put a young girl in your congregation in charge of this group, and use the "Programs for Little Leaguers".

We have a Light Brigade, meeting once a month. How can we also have a Junior Luther League? Meet every week with the Juniors. The first program of each month in the Junior League topics is the Light Brigade program: Use this the first meeting of each month, and for the additional meetings use the Junior League topics on the Bible, Luther, the Church and the League. Or, two Light Brigade meetings and two Junior League meetings might be held each month.

What dues do the Juniors pay? The Juniors are not asked to pay any dues to the Luther League of America. Have free will offerings, and contribute your funds to the causes you desire. The Juniors are helping in the Porto Rico objective. They also may help the Sustaining Membership. Our special work is the Kindergarten in South America. You may help any of these.

What books are available for the leader? We have a Superintendents' Reading Course, consisting of twelve books (list furnished by Headquarters). A group of Leaguers may band together, each purchase one book and circulate the books among the whole group, month by month.

Where can you get attendance devices, and Bible Study Helps, and other material to make the Junior meetings interesting? From our United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa. Get their catalogue.

What Junior Mission Study Books are used this year and where may they and other missionary material be secured? "Jewels the Giant Dropped" (Philippine Islands); "Jumping Beans" (Mexico); "Going to Jerusalem". Literature Headquarters, Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Pa.

Why is it so important to train the children? Because they are the future Church. They must be trained for leadership. From their ranks will come the future Senior Leaguers, Brotherhood and Women's Missionary Society members, the future church workers, the future ministers, missionaries, deaconesses.

Some Hints for the Junior Superintendents

Have you sent in your statistical blank? June 15 is the date!

Have you sent in a contribution for Porto Rico? We'll report all contributions next month. We want all Junior Leagues helping, no matter how small the contribution.

Are you a Contributing Member? Have any of your Juniors become Contributing Members?

Will you attend your State convention? Will you take any Juniors?

Have you joined the Book-a-Month Club? The book for July is "Story Telling Lessons", Traill (75 cents, United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.). Story telling will make your Junior League more interesting.

Have you sent a contribution for the South America Kindergarten? One dollar from each League will help

us reach our objective and support our Kindergarten in Buenos Aires.

Have you sent in a report of the Reading Course? Or any stories on any of the books written by your Juniors? June 30 is the very latest date for these.

Until Next Time

We are now on our way to the Illinois State Convention, and have a busy summer ahead, with Minnesota, Indiana, Pennsylvania, New York, and Maryland conventions. The next installment will bring you news of some of these.

Your Junior Secretary,

Brenda L. Mehlhouse

* * * * *

TOPICS=Junior, Intermediate, Senior

Junior Department

July 6, 1930

SUGAR IS SWEET

Series of six programs on the Caribbean Islands, based on the book, "Sugar Is Sweet".

Materials. Order from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

"Sugar Is Sweet", by Dorothy F. McConnell and Margaret E. Forsyth, contains stories, program outlines, worship and activity suggestions, complete in one volume. Price, cloth \$1, paper 75 cents.

Caribbean Picture Map—Large outline map, with sheet of small pictures, to be colored, cut out and pasted at places indicated. Price 50 cents.

Caribbean Picture Sheet—Price 25 cents.

Note for Leader: Since ten sessions are provided for in the book, the course of six programs to appear in the Review has been arranged by selecting and condensing the material. The leader will, of course, go carefully over the entire book, choosing such project suggestions as are best suited to her group. If time permits, all the stories may be used, or at the end of the course the book may be circulated and the stories not used in the meetings may be read.

Program I

The People Columbus Left

Preparation: Plan the program with the help of two or three Juniors appointed for the purpose. Let as many as possible take part. Type or write on slips of paper, one for each child, stanza from Whittier's "Poem of Worship" to be used as prayer; or print the stanza plainly on blackboard. Provide materials needed for handwork selected.

Pre-Session Activity: See book for detailed suggestions.

Session Outline

Opening Hymn: In Christ There Is No East Nor West, or another hymn of similar theme.

Story: The People Columbus Left. See book, first story.

Te Deum: As sung by Columbus and his men when they landed in the New World. Repeated or sung by whole group.

Prayer: All together repeat stanza from Whittier's "Poem of Worship". See book, session 1.

Hymn: Chosen by group.

Sentence Prayers: By several Juniors, closed by leader.

Activity Period

Game: The Angel and the Imp. See book.

Handwork: Begin the making of the Picture Map of the Caribbean Islands.

See book for interesting project suggestions.

If there is time for a second story in this session, use "The Black Emperor".

(Prepared under the direction of the Light Brigade Department, Women's Missionary Society)

July 13, 1930

THE FIRST SHIP IN OUR FLEET— FRIENDSHIP

Ruth 1:16, 17

(By Rev. Chester S. Simonton)

Many, many years ago a brave man, named Columbus, set out with a small fleet of ships to sail in search of a new world. After months of hardship and danger he landed upon the shores of a great continent which we proudly speak of as "our own America". And today we go to our museums and gaze in wonder at a picture or a model of those queer little ships in which Columbus sailed the unknown seas.

If you have been reading the daily papers, you have learned about many famous ships. There are the great steamships which sail to and fro across the mighty oceans, and there are strange ships called submarines which actually sail under the sea. There are wonderful ships that fly through the air, like Lindbergh's "Spirit of St. Louis", and the Graf Zeppelin which completed a flight around the world.

As Junior Luther Leaguers we are interested in making a voyage. We call it the voyage of life. And in order to make that voyage successfully we are privileged to use a very fine fleet of ships. Let us study a few of our ships.

The first in our fleet is a beautiful ship, and it bears the name "**Friendship**".

Friendship is a very important thing in human life. No soul can reach its best all alone. One little stick upon a fire will not burn very brightly, but if two sticks, or three, or four, are piled together, the fire grows hot. Just so in life friendships strengthen. We can do more work, we can endure more hardship and fight life's battles more bravely if we have around us good and sincere friends.

Yet not every one is worthy to be accepted as a friend. The choice of friends is one of the most serious tasks of life, and ought to be carefully considered. Perhaps you have heard it said: "A man is known by the friends he keeps." Let me tell you a more important fact than that. A man is made by the friends he keeps. We do actually become like the boys and girls, the men and women, we associate with and live with day by day. How important therefore that we should surround ourselves only with the best.

But there is another side to friendship. In the Bible we read this statement: "A man to have friends must show himself friendly." Each one of us has the privilege of being a friend to others. Are you a good companion to your friend? Are you helping to make him better or worse? How does your influence lead?

As Christian boys and girls we speak of Jesus as "our Friend". Sometimes we sing:

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to Him in prayer."

Jesus is the best Friend we can ever have, and He wants to be the Friend of each and every one of us. But—Jesus also wants each and every one of us to be a friend to Him. Can you tell me some ways in which boys and girls can be good friends of Jesus?

A Lesson Story

Looking out of my window one day, I saw a man carrying a large bundle along the street. On the other side of the bundle there marched a little boy looking very proud and happy, for he, too, had hold of the burden and was helping father to carry it. I am not so sure that the boy really carried much of the load, perhaps he hindered more than he helped; but I could read in that father's face a happiness because of the love and the helpful spirit of his child.

Just so is our Father in Heaven made glad when He sees in our acts and lives an expression of love and helpfulness toward Him.

A Lesson Poem

"My life must touch a million lives,
In some way ere I go
From this drear world of struggle
To that land I do not know.
But this the wish I always wish,
The prayer I always pray,
'Let my life help the other lives
It touches by the way'."—Gillilan.

July 20, 1930

THE SECOND SHIP IN OUR FLEET— WORSHIP

Daniel 6:10

(By Rev. Chester S. Simonton)

Topic

"Worship" is another ship that is very necessary in making the voyage of life.

By worship we mean the lifting up of our hearts in praise and supplication before God.

All men everywhere have worshipped. Sometimes they worshipped the sun, or the moon and stars. Sometimes they worshipped animals or trees or rivers. Sometimes they worshipped the image of a man or woman.

The Bible tells us that there is only one true God, and that we should worship Him alone. God said: "I am the Lord thy God. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven images—Thou shalt not bow down thyself before them, nor serve them—"

In order that we should not forget to worship, God set apart a day—the Sabbath Day. God said of it: "Remember the Sabbath Day to keep it holy."

Can you tell me some ways in which we can keep God's Day holy? (Let the leader, or some boy or girl, write on the blackboard the answers which the children give, i. e., Go to church, Go to Sunday School; Read the Bible; Visit the sick, etc.)

Why do we go to church?

Why do we sing hymns?

Why do we pray?

Why do we read the Word of God?

A nurse, upon entering the sick-room one morning, found her little patient softly humming a beautiful tune and remarked that she must be feeling happy. The child lifted a glad face and said, "Nurse, do you know that this is Christmas Day?" "Yes, dear, I know it's Christmas," the nurse replied. "And did you know," continued the child, "that it was on this very day that Jesus Christ was born?" "Yes, dear, I know about Jesus being born," answered the bewildered nurse. "Then," said the little girl gently, "I do not see how anyone can keep from singing if they really know all that."

No person can be truly happy without time for meditation upon the good, true, and lovely things in life. No soul can travel heavenward without time to worship God and to practice His commands.

Going to church and keeping the Sabbath are not in themselves religion, but religion cannot long thrive where these two things are lacking. Yet how careless many of us become in these important matters.

Phillips Brooks has changed the wording of the third commandment and says: "Remember the Sabbath Day, and it will keep you holy." That is certainly a beautiful way in which to think of the Sabbath. Here is another thought: "It is the soul that worships most and best in church that worships most and best in other places."

In the city of Glasgow is a famous church tower, with its clock and chime of bells. At stated times each day these bells peal forth beautiful melodies which, during the noise and din of the business week, are scarcely heard even in the street below. But on the Sabbath Day, when the noise and din are stilled, then the sweet strains of some old tune may be heard far and near.

Just so the gospel bells are ringing out all the week; but, mid the rush and roar of life's affairs, the music is mostly lost. And were it not for the quiet of the Lord's Day, many souls would never fully know the sweet tidings of the Saviour's love.

Let us, one and all, remember the Sabbath Day to keep it holy.

• "Come! Let us worship, and bow down. Let us kneel before the Lord, our Maker."

July 27, 1930

THE THIRD SHIP IN OUR FLEET— SPORTSMANSHIP

I Corinthians 9:24-27

(By Rev. Chester S. Simonton)

Topic

The third ship in our Junior League fleet waves a gaily colored flag, bearing upon it the name "Sportsmanship". To some folks the word sportsmanship suggests only the thought of play. They think of sports as meaning football, or baseball, or hockey, or some other games. But sportsmanship really applies to every phase of life. Indeed, life itself is often spoken of as a good game in which all of us must take part.

In playing this game we must try to be good sports. And that means being good sports everywhere and all the time—in school, and in the home, and on the street, as well as on the playground.

Some people have a wrong idea of what it means to be a good sport. They think it means doing whatever the crowd is doing. Men think that they are being

good sports if they drink and gamble whenever their companions suggest it. Boys will smoke and use vile language because some other boys think such conduct is smart. Sometimes girls will cheat or tell bad stories just because they want to be popular and this seems to please the crowd.

Has anyone ever urged you to do something which you knew to be wrong, by saying, "Come on, be a good sport"? Boys and girls who yield to that plea can never expect to succeed or win in the great game of life.

Let me tell you what good sportsmanship really means. Sportsmanship means to play fair—to follow the rules of the game, whether it be a game of football or the game of life.

Sportsmanship means to be honest—honest to yourself and honest to others. Cheating can never be right no matter what excuses we may make for it.

The boys of a certain Sunday School class were having a party. They were playing a game called "Potato Race" in which each boy was to push a potato across the floor with his nose. As team number one was getting ahead of team number two, some of the boys of team number two pushed their potato with their hands, and thus won the prize. Later, one of the boys told the teacher, and when he questioned the boys who had done the cheating, they said, "They had done it just for fun, and because they wanted their team to win". What do you think of their excuses?

Sportsmanship means to be clean—clean in word and thought as well as in deed.

Two girls applied for a job in a business man's office. One felt that because of her five letters of recommendation and her experience she would easily get the job. She was disappointed when the business man chose the other girl, and asked why she had been rejected, the business man replied, "I dislike to hear anyone use slang, and I despise anyone who swears. During the five minutes you were in this office I noticed that you did both. Therefore, I chose the other girl for my work."

Then, too, sportsmanship always means to think of other people—to be considerate of those around you. "As ye would that men should do to you, do ye even so to them." Who gave us that rule? Was He always thoughtful of others? Why do we call it the Golden Rule?

And last of all, sportsmanship means to give one's best—to give your best in work or in play—to be fair, honest, clean and thoughtful in all the affairs of life.

August 3, 1930

SUGAR IS SWEET

Second of a series of six programs on the Caribbean Islands. **Materials:** Fourteen Facts on the West Indies (Free) and other material may be ordered from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.

The Book: "Sugar Is Sweet", by Dorothy F. McConnell and Margaret E. Forsyth. Price, cloth only, 75 cents. Picture Map of the Caribbean Islands. Price 50 cents. Caribbean Picture Sheet. Price 25 cents.

Preparation: Appoint a committee of Juniors to plan the worship period. Appoint a committee to make a survey of the Caribbeans, finding out where the islands are, how many there are, what sort of people live there, in which islands the United Lutheran Church does mission work. Have ready materials needed for chosen handwork.

Pre-session Activity: Have made from wrapping paper a large outline map of the Caribbeans. The Survey Committee will give helpful information, properly naming each island. Use outline map to play the game "Arrows" (see book).

Program II

Christians Help Each Other

Opening Hymn: In Christ There Is No East nor West.

Scripture: Read by a Junior—Matthew 20:25-28.

Prayer: By Junior, as prepared in advance by committee on worship.

Report of Survey Committee: Note that Santo Domingo is the scene of the story which follows.

Story: The Plant Man. Told by leader or a Junior.

Conversation: Lead group to talk about what it means to be a Christian; try to draw out specific examples. Ask for Bible verses that reminds us Christians help each other.

Sentence Prayers

Hymn: The King of Love My Shepherd Is. (Or other hymn chosen by committee.)

Activity: Continue work on Picture Map.

Plan and work out an illustrated minute book for Secretary's use. See directions for scrapbooks in "Sugar Is Sweet".

Group may dramatize the story, representing the Plant Man, the Boy, the Doctor, the Nurse.

If there is time for a second story, use "Magic".

(Prepared under direction of the Light Brigade Department, Women's Missionary Society)

August 10, 1930

THE FOURTH SHIP IN OUR FLEET— DISCIPLE-SHIP

Ephesians 5:1, 2

(By Rev. Chester S. Simonton)

Topic

Here comes another ship! We can see that it has lettering upon its side, but at a distance we cannot read the name. Then, as the ship sails nearer, those letters become clearer and clearer until we are able to put them together to form a name—**Disciple-Ship**.

That reminds us that in the days when Jesus was here on earth He had a group of friends who were called "disciples". There were twelve of them, and He had found them at various places and invited them to come and live with Him. They came, and for almost three years they travelled about with Him, watching the wonderful things He did and listening to all the wonderful things He said. They tried to be good pupils for they were eager to learn, and after He had gone back to Heaven they tried to teach other folks the truths they had received.

Boys and girls are disciples, for we are being taught and trained. We are disciples of our parents, whose teachings and examples have so much to do with moulding our lives. Then, too, we are disciples of our teachers, both in public school and in the Church School. We are even disciples of the men and women who wrote the books we read and study day by day. All those are helping to impress our minds and to shape our character. What we will be when we reach manhood and womanhood depends upon whose disciples and what kind of a disciple we are while we are young.

There are three demands which Jesus makes of those who would be His disciples: "Come unto Me", "Learn of Me", and "Follow Me". Just as our eyes had to be brought near enough to this ship in our fleet before we could see and understand its name, so must our minds and hearts approach the One whose disciple we would be. It is only when we have come into close contact that we are ready to begin to know and to understand.

But how can we learn of Jesus? He is not on earth today. How can we hear Him speak, or sit as a disciple at His feet?

Ah, He has left us His precious Word. And that Word is no longer hidden away where only a few can read it. The Bible today is an open book which we may all possess and which each of us may read and study for himself. Moreover, we have the Church and its consecrated men and women to explain that Word and to teach us its true meaning.

There is a slogan which has come to be much used in the field of education. On the walls of school room and chapel and home appear the words: "We learn by doing." It is but another way of saying what Jesus said in His expression, "Follow Me".

We have never really learned until we have begun to do. The best disciple is the one who tries to follow the example and the teaching of his teacher. Jesus wants every man and woman, every boy and girl, not only to be a disciple but to make disciples of others—"teaching them to observe all things whatsoever I have commanded you".

August 17, 1930

A DAY IN THE OPEN AIR AND WHAT WE LEARN

Matthew 6:26-29

(By Esther Martin Sorg)

It is suggested that this meeting be changed to Saturday or another weekday, so that it can be used in connection with a Junior League picnic.

Mothers and whole families may be invited. Lunch may be pooled or family groups remain together. The superintendent should arrange a special group made up of those whose families have not attended. The devotional meeting should be conducted following the meal, at the close of the afternoon. Typewritten programs may be handed out, so that all may participate.

Hymn: "Beautiful Saviour"

Sentence Prayers

Scripture: Use material in worship program leaflet for May—"The Great Artist".

Hymn: One well known, that suggests out-of-doors or "The Good Shepherd"

Lesson: Use material chosen from above-mentioned worship program. (An entirely different interpretation can be given this as the children have undoubtedly gained some first-hand knowledge following the day's experience. Draw out information by questioning of trees, birds, flowers, animals, etc., that have been seen, and that surround the group at the particular time.) Leader should direct the discussion and leave a lasting impression that all things as found in the open (in natural state) are beautiful and orderly, following the Creator's plan.

Dialogues or dramatizations may follow. (Meeting should not drag.)

Closing Hymn: "Now the Day Is Over"

Lord's Prayer

August 24, 1930

THE FIFTH SHIP IN OUR FLEET— PARTNER-SHIP

John 6:5-11

(By Rev. Chester S. Simonton)

Topic

Under a summer sky, by the side of a brook in Scotland, a little boy lay dreaming. And as he dreamed it seemed that from out among those fleecy clouds there came a dazzling chariot drawn by fiery prancing steeds.

Nearer and nearer it swept until it came to a stop right by his very side. And from out of the chariot came a voice which said, "Come, my lad, I have work for you to do." Suddenly the boy awoke and sprang eagerly to his feet—only to find that it had been a dream. But the boy never forgot that voice and the ringing challenge of its words, "Come, my lad, I have work for you to do." And years afterward that same boy knelt down beside his bed one night in the college dormitory and said, "Lord, I am ready now for that work you have for me to do." And William Morrison became one of the greatest missionaries the world has ever known.

Isn't it wonderful to think of ourselves as being partners with God? Doesn't it make us very happy to think that our Heavenly Father has plans for our lives and some definite work that He wants each of us to do for Him? No matter how young, or how small, or how weak we may be—no matter how few talents we may seem to possess—whatever we bring and lay at the Master's feet He will bless and put it to use. The Bible says, "Ye are co-laborers (that means partners) with God". For that reason we have named one of the ships in our Junior fleet **Partner-Ship**.

And now the question arises: What is God's work? If you and I are to be His partners and help Him at His task, then we must surely find out what God is trying to do.

Many things God is trying to do. He is trying to make the world beautiful. We must look around us and notice how God covers the ugly brown fields with shades of green, and clothes the bare trees with blossoms and leaves, and hides the old rotted stumps with pretty mosses and vines. We notice how God sends the showers and freshens the soil and the growing things when they have become dry with heat, and then how He bathes the landscape with sunshine after it has grown dreary with the storm clouds.

God is also trying to make people happy. I am sure that our Creator wanted folks to be happy on earth, or He never would have surrounded us with so much to enjoy. And I am certain that God must be terribly disappointed when He sees men and women who fail to notice, and to use, and to appreciate the pleasures He has provided.

Then, too, God is trying to make people good. This is God's big job. God has been working longest and hardest at this. And He loves this task best even though it is the most difficult of all His work.

And so we might go on telling of the things God is trying to do in His world. Perhaps you could name many that I have not mentioned. But this is the lesson for you and for me—that in all of God's work He wants and needs our help, for we are in partnership together.

Doesn't it make us strong and courageous when we remember that we have a partner like God? We are not walking alone; we are working with God. And big tasks, which we could not hope to perform by ourselves, we can easily perform with His aid.

I walk through the woods in autumn and pick up an acorn from the ground. I hold it to my ear and it seems to whisper all its secrets. It says, "Some day I am going to be a giant oak tree. Birds will build nests in my branches, and cattle will rest beneath my shade. And some day I may furnish sturdy beams to hold up the walls of a great cathedral, or I may be part of a great ship and sail across the seas."

I hold that little acorn in the hollow of my hand, and smile down upon it, as I rebukingly say, "Ah, boastful little acorn, will you do all this?" "Yes," replies the acorn, "God and I."

There is the partnership that makes all things possible—God and I.

August 31, 1930

THE FLAGSHIP—STEWARD-SHIP

Matthew 25:14-28

(By Rev. Chester S. Simonton)

Topic

The last ship in our Junior League fleet is called **Steward-Ship**. As Christians, we think of stewardship as expressing our relation to God. In fact, our New Testament tells us plainly that that is what we are—stewards of God.

Now a steward is a person who is entrusted with something which belongs to another person. He may have it and use it, but it is not his own. He is responsible for it to its real owner.

Over on yonder corner stands a store. The man who manages that store is not the owner. The store and the goods and the money in the drawer all belong to a wealthy man who lives in another city. This manager runs the business, and buys and sells goods as if they were his own; but every week he sends a full report to the office of the real owner. If he forgot to recognize that ownership he would soon lose his job.

All human beings are the stewards of God. Everything we have we received from Him. Food and clothing and home and parents—all are His gifts.

But someone says, "I have earned these things for myself. I have worked hard for the money, and I bought them and paid a price for them. They are mine." And we reply, "Yes, in a sense that is true. But who gave you skill for your work? Who even gave you your life in the beginning, and who gave the breath which has kept you alive since then?"

We ourselves belong to God, and therefore all that we have is His also. How truly do we sing:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

To remember that we are God's is the highest form of stewardship. For stewardship includes more than money. It means more than giving gifts and offerings. It means using our lives, our time, our skill, our enthusiasm, our influence, our thoughts, and words and deeds, as we think God would want them used.

One day Dean Farrar was preaching before Queen Victoria about the time when Jesus Christ will come again to earth. In the midst of his sermon Queen Victoria was heard to exclaim, "Oh, how I wish Christ would come today." And Farrar looked at her and said, "Why, O Queen, do you wish Christ would come today?" And the Queen replied, "So that I might lay my crown and jewels at His feet."

We are only boys and girls, and we have no crowns or jewels to lay at Jesus' feet, but this we know, that He sees every act, and hears every word, and knows even the desires of our hearts. And when He finds that we are trying to use these all for His cause and as though they belonged to Him, then we may be sure that His heart is glad and that He loves us for being faithful stewards.

These, then, are the ships of our fleet: **Friend-Ship, Wor-Ship, Sportsman-Ship, Disciple-Ship, Partner-Ship, and Steward-Ship**. These are all beautiful and sturdy vessels. They have been carefully built and planned. If you will use them they will not only carry you yourself in safety across life's sea, but they will enable you to carry into your Master's presence a precious cargo, perhaps of many souls.

Intermediate Department

July 6, 1930

JOYS AND DANGERS OF VACATION TIME

Ecclesiastes 11:9, 10

(By Uncle Amos)

To Leaders: Have three or four Leaguers tell about the best vacation they ever had. Use a blackboard and ask the Leaguers to name the requirements for a good vacation. Write them down. Then see which can be combined and agree on the requirements for an ideal vacation. Send in the results to Uncle Bim and I know he will be interested. For instance: 1. Water for swimming and boating. 2. Morning prayers out in the open. 3. Regular daily routine. 4. Good company. 5. Etc. Debate: Resolved, that a Summer Camp is a better place for a vacation than a Summer Resort.

Suggestions for the Leader's Talk

Bad Vacations

The saying is quite worn out, nevertheless quite true that "the devil never takes a vacation". He has, however, a most congenial nesting place in many of our so-called summer resorts. Summer flirtations are terribly dangerous to morals. Young folks are away from home and home restraints. They are tempted to do many things, to take many chances that they would not think of taking at home. Public dance halls with their hangers-on, the forced and mechanical gaiety of the amusement park, the bathing beach with its appeal to the animal in man, the whirl of social life, the criminal presence of liquor, these and many other things characterize the bad possibilities in many resorts. To live such a life for two weeks or more means a loss in idealism that may never be regained.

Neutral Vacations

Some vacations are neither very bad nor very good. They are just time wasters. Trips by railroad or car may be of wonderful value in broadening interests and satisfying the desire for beauty. But just to rush here and there for the sake of going is no rest and no education. To loaf for two weeks or more, unless there is a real physical reason for absolute rest, is to waste two good weeks out of one's life. Some folks go to the movies several times a week when home and would feel cheated on their vacations if they couldn't go every night. Summer reading is supposed to be light, and it usually is so light that Barney Google's "horsefeathers" would outweigh it. Two weeks of fun, even innocent fun, may be both restless and worthless.

The Best Vacation

If it is at all possible go to a Church Summer Camp or Assembly. That is the ideal vacation. There is recreation to suit every desire. There is entertainment that informs. There is good fellowship with the kind of friends that lift rather than lower ideals. There is just as much or as little as one may care to do in the way of education in Christian leadership. To attend a Bible class daily would be in itself good insurance of a profitable vacation.

No Vacation

Yes, there are many folks who do not get a real vacation in which they can go away from home for a

change of scene and a rest. They are increasingly using this excuse for week-end visits here and there. To go, it becomes necessary to turn the back on the open door of the home church. Think that over carefully. Does Monday morning find them refreshed and more ready for a day's work, does it find them spiritually more ready to meet temptation?

July 13, 1930

WHAT RECREATIONS DO I LIKE BEST? WHY?

Mark 6:30, 31

Daily Bible Readings

Monday—Psalm 42
Tuesday—Psalm 121
Wednesday—I Timothy 4:12-16
Thursday—Psalm 137
Friday—Hebrews 13:1-2
Saturday—John 21:1-6
Sunday—Mark 6:30-31

To Leader: The published list of topics carries a different subject from that appearing above. The only change, however, is in the addition of the word, "Recreation," and a suitable Bible text; making the topic more definite and applicable to the time and circumstances under which it will be studied by the Leagues. It being Summer, the above worded topic should fit itself very nicely to your interests and activities.

Introductory

Have the lesson re-read. Now ask the question: What one word in the lesson is receiving considerable attention by leaders of youth? Now discuss the problem arising out of the leisure time the present age has at its disposal. Relate present conditions with those governing the lives of our parents. Were our parents faced with the problem of how to occupy themselves in their leisure hours? Did they have the same opportunities as we enjoy to fill their scant leisure in profitable enjoyment? Is too much time off liable to work against us? Why? In what way? How can time off be used to good advantage and profit?

Did Jesus have much leisure time to devote to quiet rest and meditation? How do you suppose Jesus spent His off-hours when a lad the age of you Leaguers? Do you think Jesus longed at times to be alone and apart from the crowds? Is it the right thing for us to devote all our time to study and work? Why?

The Topic

Recreation implies more than a mere exercise of the body. It includes the mental and the spiritual as well. On that basis then we will list and discuss a number of forms of recreation most likely to fit your interests and needs.

To Leaders: As you will notice, I have made the list acrostically. Put the acrostic on a black board, or mimeograph on paper, giving each member a copy. Start at the top of the acrostic and discuss each thought in order of their appearance.

The Acrostic

R—eligion
E—njoyment
C—amping
R—eading
E—ntertainment
A—thletics
T—ramping
I—n-Door Games
O—ut-of-Door Sports
N—othing but—
S—On on, etc., ad infinitum

Points for Discussion

R—eligion. Man is incurably religious. Time for the soul's yearning for the higher and better things of life has been amply provided for in the setting apart of one day each week for worship and meditation. God in His wisdom has seen to it that we be given time to re-create our weary souls. The use of the Lord's Day for any purpose other than to build up the soul is sinful. Time

for the expression of religion in deeds of mercy and helpfulness has also been provided for. What is your League doing for others?

E—njoyment. By this is meant the engaging in quiet activities in the home that furnish you with personal enjoyment. Such activities as woodcraft, sewing, and the pursuit of some sort of hobby. Have you heard of the hobby discussions being carried on in the Luther League Review for the past five months? There's nothing finer for a boy or girl than to select some interesting hobby and promote it enthusiastically and thoroughly.

C—amping. The two great creations of God were the out-of-doors and man, each fashioned to serve the other. God made a big world in order to develop a big man. And yet, in how many different ways has man schemed against God to shut himself up inside the stuffy atmosphere of four walls? God advertises "free air" and we refuse His offer, choosing rather to run along on flat and flabby lungs. Get ye out into God's fresh and invigorating ozone. How? By camping. Camping is the greatest form of recreation possible of enjoyment.

R—eading. Reading is a form of quiet and restful recreation that contributes to one's store of information and intelligence. But care must be given to the choice of reading matter in order that what one reads makes a positive and wholesome contribution to character and mental training. The reading of cheap and trashy print weakens and pollutes the mind. Reading for recreation should not give the reader license to indulge in filthy stories and books.

E—ntertainment. I have two things in mind under this heading. One is the entertainment of friendship, the other is the entertainment of self. Friendship entertainment consists of the pleasures, the fun, the jolly associations and the home parties that all teen-agers should not deny themselves. May I warn you against the modern tendency to withdraw from the crowd and seek the companionship of one person? My suggestion to all teen-agers is to cut out all selfish forms of single and couple association and go out with the crowd. There's lots more fun that way. By entertainment of self I refer to the giving of sufficient time to the pursuit of some art, as music, painting, etc.

A—thletics. Discuss the kinds of school athletics you like best. Why?

T—ramping. Hiking is here meant. Hiking like tramps. Taking a piece of beefsteak, bread, butter and a match, maybe coffee or cocoa, too, and going into the woods for a jolly good time; leaving the olives, pickles and other delicacies at home. Hiking it through the woods and over the river to grandma's home. Gee, what a thrill!

I—n-door sports. Parties, games, stunts, etc., such as Leaguers should participate in. One superintendent tells me that it is impossible for her to interest her Leaguers in games, etc. If kids the age of Intermediates are only interested and entertained in dancing and movie picture going, I say, they miss a lot. Plan your socials well, have a peppy director, snap into the games, laugh and be willing to be laughed at—and what other form of indoor activity or inactivity beats that?

O—ut-of-door Sports. Too numerous for me to list. You chalk them down and discuss.

N—othing but—. That's a queer kind of recreation. Try it some time. It includes any healthful and enjoyable forms of recreation not listed above.

S-o on, etc., ad infinitum. Another queer one. This includes whatever sports, recreation, etc., not listed in Nothing but—.

Why? Why? Why?

1. Because time is profitably employed.
2. Because the little imps of loneliness, despair, disease, discouragement, discontent, etc., are banished forever.
3. Because it aids us "to grow in wisdom and stature, and in favor with God and man".

July 20, 1930

WHAT IS GOD LIKE? HOW CAN ONE FIND OUT?

John 14:6-11; 1:18

In a stimulating little book, "The Glory of the Triune God", Professor Bettex says that our "God is too little." He means, of course, that our thoughts about Him are too narrow and small. Most certainly we are all very guilty. Instead of trying to enlarge our thoughts so that they more closely approach God, the most of us the most of the time try to make God fit into our own little two-by-four thoughts. This is just the way not to find out what God is like. On the other hand, we need to open our minds and keep them open so that we can grow in knowledge and faith, becoming larger and more like God every day. In this way we shall increasingly come to see what God is like. The following is an outline of a few thoughts for the meeting:

1. God is something like the **Nature** which He made—but greater.
2. God is something like the **Morality** which He made—but greater.
3. God is something like the **Love** which He made—but greater.
4. God is something like the **Freedom** which He made—but greater.
5. God is something like the **Bible** which He made—but greater.
6. God is like Jesus because He is He—He is not greater. One can find out by making Jesus his own personal Saviour and sharing Him with men.

I. God Is Something Like the Nature Which He Made—But Greater

Professor Bettex tells us in a refreshing way that "the Almighty, the Lord of Eternity, has been creating in periods beyond our imagination millions of shining worlds, planets, moons and whole solar systems, and the smaller streaks of light are forever being transformed into comets whose tail extends through millions of miles. Around one hundred and twenty millions of enormous suns millions of invisible worlds are describing their circle. The beams, flung from the polar star, when man is thirty, will only reach his eyes when at four score he is about to close them in death. But the glory of the Creator is not confined to His manifestation of celestial grandeur. Even from the one thousandth particle of dust He can create miracles of art and life as marvelous as the most gigantic fire-worlds hurled through space. Take a microscope magnifying only about thirty times and look at the humblest flower, aye, at the weed by the wayside. What do you see? A structure of colored cells, radiant as a ruby! Columns of ivory! And above them chalices full of golden balls! Enlarge the vision a million times and you will discover structural perfections beyond the architectural

glories of the Cathedral of Cologne or of Notre Dame de Paris. Symmetry everywhere! Who explains the mysterious law which creates the same pattern on either wing of the butterfly or the pheasant? Who marks the leopard with unerring pencil? The idea of symmetry can be traced through the entire universe; it is apparent in flower and fish and fowl, culminating in that marvelous creature called man." However, not only is the physical universe marvelous, but the spirit is even more so. After all, physical things are merely expression of the spiritual, which is at the bottom of it all. Spirit is fullest in man, who is that part of nature which we call human nature. It is in man, the crown of God's creation, where God carries on His greatest wonders.

(In the meeting discuss ways that nature shows God's greatness.)

2. Likewise, **God is something like the morality which He made—but greater.** Missionaries, scholars and travellers find among people and peoples everywhere that they hold some things to be bad and some good, some things wrong and some right. God has put in them the ability to choose between good and bad, right and wrong. But again, God is greater because He made people this way; in doing these things they simply show the greater moral God behind it all.

(In the meeting discuss ways that morality shows God's greatness.)

3. Likewise, **God is something like the love which He made—but greater.** St. Paul shows us that we may have other things, but if we do not have love we are not worth very much. Love is often said to be the greatest thing in the world. Greater, of course, is God who put it here.

(In the meeting discuss ways that love shows God's greatness.)

4. Likewise, **God is something like the freedom which He made—but greater.** Caged birds and animals seem to wish to escape from the cramped, artificial world in which they have been placed. Man, too, aspires to higher, larger life and is restless until he is released. We must look to God for the origin of this desire for freedom, not in evil but in good. God who can make this larger freedom possible, alone is great.

(In the meeting discuss ways that freedom shows God's greatness.)

5. Likewise, **God is something like the Bible which He made—but greater.** God inspired men to write the Bible in order that we and all others could know His plan of life for us. The Bible is greater than any other book because it reveals or expresses God's ways for us as no other book can do. But great as it is, it is God's book. He is the Author; He is greater because the author of a book must be greater than the book which he creates.

(In the meeting discuss ways that the Bible shows God's greatness.)

6. But definitely, what is God like, and how can one find out? **God is like Jesus because He is He; He is not greater. One can find out by making Jesus his own Saviour and sharing Him with mankind.** By reading our Bible we can see that God is like Jesus was born, like He lived, died, arose and ascended into heaven. "By their fruits ye shall know them." But in His own words Jesus told us that He is God and that if we accept Him we accept God in the only possible fullest way. Here are His words: (In the meeting read John 14:6-11).

St. John expressed the same central thought of Jesus: (in the meeting read John 1:18).

God is like Jesus because He is He; He is not greater. We can find out by making Jesus our own personal Saviour, sharing Him with mankind whenever and wherever possible. We cannot find out in any other way. To find this out is to find the true meaning of life.

(In the meeting discuss ways that Jesus shows that He is God.)

• July 27, 1930
SEE AMERICA

Matthew 10:1-6

To Leader: Strive to get the Leaguers to fix many of the facts herein presented, firmly in their minds. A reading of the topic will not accomplish it. Rather go over and over each item until all are familiar with the information given herein.

Ask your pastor for a copy of the minutes of the Sixth Biennial Convention of the United Lutheran Church in America. Pages 208-283 contain the report of the Board of American Missions and will be helpful in the presentation of this topic.

The purpose of today's topic is to go on a tour of the Home Mission stations of the United Lutheran Church. We want to learn all we can about the Board of American Missions first; then we want to board "crack trains" and travel to many of the mission points our Board of American Missions is helping to support. The only cost to you to go on this excursion will be the effort required to store in your minds many of the things you ought to know about the work our Church is doing for Christ in the United States and Canada and the islands of the sea.

The Board of American Missions

First of all, I want to introduce you to the amiable and hard-working General Secretary of the Board, Rev. F. F. Fry, D.D. Now, Rev. Fry, boys and girls, is a man of many parts. He's got to be, because his family speaks a hundred different languages and is scattered about in hundreds of different places. He presides over and directs the activities of more than 700 congregations, which speak many different tongues.

The work that the Board of American Missions is now doing was formerly done by five boards, namely:

1. The Board of Home Missions and Church Extension
2. The Board of Northwestern Missions
3. The Board of Immigrants' Missions
4. The Jewish Committee
5. The Board of West Indies Missions

The Mission Task

From the Erie report of the Board the following is taken as constituting its task among the peoples of our faith who come from other countries:

The entire work of this department is to be viewed as one task, chiefly that of gathering Lutherans of the various tongues and homelands, of serving their needs in their home tongues, and of holding them for the Church of their faith in order to save the future generations for the Lutheran Church of tomorrow.

The mission task of the United Lutheran Church at its home base is two-fold: That which seeks the children of the American Lutheran Church in new communities and serves them in the language of the country, and that which provides for the first generation and part of the second generation of immigrants according to their linguistic requirements until such time as they can join the first group. The linguistic policy of the United Lutheran Church was adopted at the Washington Convention in 1920. This work is comprised under six groups:

1. German Missions
2. Slovak-Hungarian Missions
3. Finnish Missions
4. Estonian Work
5. Italian Missions
6. Jewish Missions

Since the time has arrived for our departure on the trip to some of the points served by our Church, we must bid our friends at the home office adieu and be on our way.

First, we will take the "Pennsylvania Limited" out of New York City, making our first stop at Philadelphia. Here we visit one of the eight missions our Church supports among Italians. The other seven Italian missions are located at San Francisco, Fresno and Sacramento, Cal.; Chicago, New York, Erie and Monessen, Pa. Rev. M. Renzetti is pastor of the Philadelphia mission. He will tell you that during the five years of his ministry 150 new members have been received. Pastor Renzetti will also inform us that the same activities that go on in our churches at home are engaged in among his own people. They even have an Intermediate Luther League in St. Peter's Church, the name of the Italian mission, with Miss Elsa Becker in charge.

While in Philadelphia, I want to take you to the eighth floor of the Muhlenberg Building to meet Rev. Paul Morentz, missionary to the Jews. Pastor Morentz will tell you that his plan of conducting Jewish work is to interest the Lutheran congregations in active co-operation with him. His method has resulted in enlisting hundreds of people in the evangelization of the Jew through the mediums of literature distribution, witnessing and personal work.

Three other cities where missionary work is being done might be visited, but space will not permit. However, I'll mention these cities as Baltimore, Pittsburgh and Toledo, Ohio, and add that in Baltimore the mission owns a beautiful property fully equipped, costing \$45,000. Here the work is carried on much like that in any of our own churches. Rev. Henry Einspruch has been its missionary ever since the organization ten years ago.

Slovak-Hungarian Missions

Now we're back on the train again and for the life of me I don't know where to tell the conductor to stop next. Suppose we just stay aboard the train and get as good a bird's eye view of the varied and scattered mission stations of our Church as we possibly can.

Looking out all the windows and from all sides of the train we see more than 100 congregations of Slovaks, Hungarians, Finns, Estonians, Lithuanians, Assyrians, Letts and Windish folks, shepherded by 33 or more faithful and devoted pastors. These congregations are scattered all over the United States and Canada. I personally knew the late Rev. A. L. Ramer, D.D., the superintendent over all these peoples, who served them for 20 years, making 14 trans-continental missionary journeys in their spiritual behalf.

German Missions

Here, too, the field is scattered, but with the largest number of the more than 100 congregations located in the Northwest and Canada. The heroic service required of some of the missionaries in the far northern points has caused the lives of many of them. In this department, as in all others, churches are fast becoming self-supporting, and new fields opened up as much as funds

will permit. The Board helps to support several seminaries that train ministers for German congregations, and aids young men in their preparation for this ministry. Such institutions are Saskatoon College and Seminary in Canada and Martin Luther Seminary, Lincoln, Nebr. Financial assistance is also given to Breklum-Kropp Seminary in Germany, some of whose students come to America to serve German congregations.

Rocky Boy Mission

This mission is among the American Indians on an Indian Reservation in Montana. 550 Indians live on the Reservation, representing 125 families. Here our Church has the right-of-way in the spread of the gospel of Jesus Christ. The Board has had charge of this work only a few years, but in that time one young Indian, Paul Mitchell, has heard the call to become a minister among his own people.

Alaska

Let's hurry up to Alaska. Here in this far away northern clime we see several mission stations of the United Lutheran Church.

The Cities

We must not overlook the great mission fields our big cities offer. In fact, herein are our greatest opportunities. In Chicago, for instance, out in North Austin, a little mission was started ten years ago. A combination of church, Sunday School and parsonage was purchased, and Rev. F. W. Otterbein, a loyal League supporter, was called to be its pastor. Things began to hum and buzz. As a result Pastor Otterbein has built up a congregation numbering several thousand people. Three morning services are held each Sunday morning to accommodate the people at worship. The church building is no sooner enlarged, than further enlargement is necessary. It is the fastest growing Lutheran congregation today in the whole United Lutheran Church. Now it's a missionary church, having started a Sunday School in a new location of the city.

New York

We return to New York City only long enough to look in on the hundreds of recently organized missions of the United Lutheran Church that are scattered in every direction from the city.

Into the Ocean

We leave the train and ship by boat to Porto Rico, Virgin Islands and the West Indies. You have already heard about Porto Rico, so will only refer you to Rev. Rudolph Schulz's article on Porto Rico in the April Review and Rev. F. F. Fry's article in the May Review.

In the Virgin Islands our Board supervises and supports the activities of five churches, three old people's homes, two homes for sick and neglected babies and the Ebenezer Orphanage.

In the West Indies the missionary force numbers 38 persons. The Church has 19 congregations and 11 mission stations here. The congregations include 29 Sunday Schools, 7 daily Kindergartens, 8 Luther Leagues, 9 Junior Leagues, 8 Daily Vacation Bible Schools, 6 Light Brigades and an Altar Guild.

At Home

We are not at the end of our journey by any means, but we just must conclude it here. Aren't you proud of your Church for the great work she is doing for Christ among so many different peoples and through so many diversified means?

Wouldn't you like to have a part in that great work? You can—by giving of your prayers, your money and yourself. May God so help you to do.

Dear Intermediates:

As you will note below only three topics are provided for the month of August. Failure to include the other two topics results from a situation over which I had no control. Should your League be meeting weekly during August, I suggest that substitution for the two missing topics be made by a review of the topics of 1930 studied to date, and by a study of a topic that was passed up during the year.

August 10, 1930

WHAT HELP CAN WE GET WHEN TEMPTED?

I Corinthians 10:12, 13; Hebrews 4:14-16
(By Rev. Rudolph G. Schulz, Jr.)

Daily Bible Readings

Sunday—I Thessalonians 3:1-5; Monday—Hebrews 2:17, 18; Tuesday—James 1:12-17; Wednesday—Luke 11:1-4; Thursday—Luke 22:41-46; Friday—II Peter 2:4-9; Saturday—I Timothy 6:3-10.

Suggestion to Leaders: To the Intermediate superintendent who desires to build a real worship service on this topic—a worship service which will be attractive to Intermediates—I urge you to consult Chapter V of Sherwood Gates' "The Junior Church Manual" (Doubleday, Doran, publishers). This chapter is entitled "Overcoming Difficulties". It contains four worship programs which are rich with suggestions for appropriate hymns, instrumental preludes, calls to worship, offertory services and prayers which adapt themselves admirably to the spirit of this topic.

In beginning the presentation of this topic have one of the Intermediates make a few remarks on "The Definition of the Word Temptation." This introductory talk should emphasize two points, (a) there is a temptation to good as well as a temptation to evil; (b) our topic concerns itself with temptation to evil.

Have one of the Leaguers prepare a three minute talk based on questions and answers to the sixth petition of the Lord's Prayer as found in Luther's Small Catechism.

Have one of the Leaguers prepare a brief talk on "Temptations to God", using Genesis 22:1, as a basis for his remarks.

Have one talk on "God Never Tempts Anyone to Evil"—James 1:13.

I. Why This Topic Is Important

Intermediate Luther Leaguer, this topic is worthy of most careful study. Temptation is one of the "realist" things in the world. Anything which will keep us from living close to God—and close to God is life at its best—is a temptation. Who or what tempts us to evil is, in a very real sense, an enemy. And what makes our topic so important and worthy of study is this: We never reach a place in life where we are able to live apart from our enemies. You will remember that it was so even with Jesus. He faced temptations. Until the last, He was in the presence of enemies. Once we realize how true it is that we are constantly in the midst of temptations, then it becomes exceedingly important to know where we can obtain help when tempted.

II. The Help We Can Get

What help can we get when tempted? Every one who has had some contact with the Sunday School, Catechetical Class, the Church, can no doubt give an answer to that question. Immediately you reply: God; Christ; the Bible; prayer. And surely those replies contain truth. The testimony of all who have relied on Jesus in moments of temptation is that He does not fail His friends. Note this however: The ability to answer the question, "What help can we get?", does not assure us of that help. Recall Paul's warning: "Let him that thinketh he standeth take heed lest he fall." It is not enough to know that we can get strength, courage, will power by God's help. It is exceedingly important to know how to avail ourselves of such help.

III. How to Avail Ourselves of God's Help

Christ's help is sufficient to enable us to overcome any temptation which may befall us. An excellent starting point in availing ourselves of this help is to

begin thinking a great deal about Christ. Wrote a great English preacher recently: "If we spent sixteen hours a day of our waking life in thinking about the affairs of this world, and about five minutes, or less, in thinking about God and our souls, this world will seem two hundred times more real to us than God and our souls. Do not then argue that God is unreal because He seems unreal to you. Ask yourselves whether you have given Him, or rather yourselves, a fair chance." Share your thought life generously with Jesus if you would have His help available when tempted.

Secondly, it is a common fact in Christian experience that the more a person thinks about Jesus, the more that individual longs to have Jesus with him. That involves prayer and prayer looms large in making the help of Christ available to us. In your prayers be sure you really give Jesus first place. Listen to what Stanley Jones has to say in his book, "The Christ of Every Road": "There is only one thing that keeps us from receiving the Spirit—Jesus is not on the throne of our lives. Something else is. When He becomes Lord of all He offers us all. It is only empty hands that can grasp a whole Christ. When we are sure we are withholding nothing we may be sure that God is withholding nothing." Pray—pray that the Christ may really have first place on the throne of your life.

One thing more ought to be emphasized in connection with the availability of Christ's help. Sometimes we are tempted in ways, and over matters, which may seem trifling and unimportant. They are never so unimportant that we dare fail to ask for God's help. We need to be careful over the little things. They can "make or break us".

There is only one thing that will keep us from developing into the fine men and women God wants us to be—yielding to temptation. God wants us to triumph over all temptations. He provides the way for us to succeed. Shall we not avail ourselves of it?

August 17, 1930

WHEN JESUS TRAVELLED: WHAT HE SAW AND DID

Matthew 9:27-38

We live in a time when people travel a great deal. It was not always so. In the days when means of communication were not so advanced, men did not find it so easy to leave their homes frequently. But with us, the automobile, the airplane, crack trains and swift ocean liners have annihilated distance and made the world a small place. During these summer days a large section of the population is on the wing. We all love to visit new places and see new people and new things.

Why do people travel? Aside from a spirit of restlessness which seems to be part of our modern life, there is the perfectly natural desire to view the scenery of distant places about which we have heard and to see the things with which human industry and inventive genius have filled the world. We are social minded creatures, too. We welcome contacts with other folks, especially the relatives and friends from whom we are ordinarily separated by greater or lesser distances. So we travel to visit other people.

Our Lord, in His day, was a great traveller. The Gospels give us the picture of Him going up and down the little country of Palestine (which was His homeland, and beyond the borders of which He went on only one

or two occasions and then for no great distance), with little intermission. Indeed, He said of Himself that He could have no permanent earthly home (Luke 9:58). During the few brief years of His earthly ministry He evidently felt the compulsion to come in contact with as many of His people as He possibly could.

Few people today would select Palestine as a place of travel, were it not for the associations connected with it—all that makes it the "Holy Land" for us. It is a barren and unattractive country, only just now recovering from the desolation which centuries of warfare and neglect have brought upon it. But in Jesus' day it was otherwise. Galilee, in particular, was a beautiful, thickly populated, well wooded and highly cultivated land. The now barren and dreary shores of the lake (sea) of Galilee were dotted with prosperous villages and with well-built towns and cities which Jewish and Roman rulers adorned with fine public buildings. Nineteen hundred years ago there was much to see and admire, of the beauties of nature and the works of man, in the land of Palestine.

We gather, from what the Gospels tell us about our Lord's activities, that He was not much interested in the towns and cities of His native country. The heathen influences of Greek and Roman civilization dominated their life and His mission was to His own people. Others may have admired the beautiful temples and the gorgeous baths and other public buildings of Tiberias and Decapolis and Caesarea Philippi, but so far as we know He never visited these places. Only once (Matthew 24:1 and Luke 24:5) is there any mention of the beauty and splendor of the great temple in Jerusalem, and on that occasion Jesus stopped the admiration of His disciples with a stern warning about the speedy destruction of these imposing structures.

We cannot imagine that our Lord would be insensible to the beauties of the world about Him, as He went up and down the highways and byways of His homeland. We are not told of any occasion on which He paused to admire the natural world, but so much of His teaching reflects a feeling for nature that we may well believe He had a keen appreciation of God's works and God's world. He draws the great lesson of God's providence from the birds, the flowers, and the grass (Matthew 6:26-28); He observes the changing sunset sky (Matthew 16:2, 3) and uses it for a text; He resorts to natural scenes and natural objects on which to base many of His parables (in Mark 4:26-29 is one; can you name others?). Jesus allowed Himself to be taught by nature; its sights and sounds spoke to Him of a Heavenly Father.

Our Lord was no hermit. He was social-minded. We read of how, more than once, He was found in company. (Luke 7:36, 37; John 2:1, 2; Luke 19:5, 6; Matthew 26:6). The Pharisees reproached Him for being found so much in the company of people who were not considered quite respectable. Evidently on His travels He sought and found many friends, and welcomed every opportunity to visit and associate with others.

The supreme interest of our Lord was in people. Men and women and little children were attracted to Him because they recognized that interest. We usually respond to someone who is interested in us. As Jesus went about, He saw people in great need. Passages like Luke 9:11 tell us how He met that need. He taught men the way of truth and life, and He healed

those who needed physical help. All this was more important to Him than the sight of new places, the acquaintance of new people, or the mere admiration of beauty in nature or the arts of man.

Jesus travelled with a purpose. Into nameless and long dead and forgotten little villages, country places, towns and cities He went. And He saw before everything else the deep and universal human need for one to help. And as He went He taught and healed and blessed.

Are we trying to follow His example in our travels, whether they be great or small, wherever and whenever we go?

August 31, 1930

HOW MAY I GET THE MOST FROM THE COMING SCHOOL YEAR?

Proverbs 2:1-11

(By Rev. E. S. Spees)

Daily Bible Readings

Sunday—Proverbs 19:1-8; Monday—I Kings 3:5-15; Tuesday—II Timothy 2:5, 15, 23; Wednesday—Proverbs 1:1-9; Thursday—Romans 8:1-13; Friday—Colossians 2:1-9; Saturday—Nehemiah 4:7-23.

To the Leader: You should not forget that the Book of Proverbs was written for youth. A father is writing or speaking to his son. Therefore, the Scripture lesson ought to provide a proper setting for the discussion of the topic. "Wisdom", "knowledge", "understanding", are words that should be emphasized as we read and apply the Scripture lesson assigned for our topic. In a broad, general sense, knowledge is acquiring information; wisdom is the practical application of that knowledge; and understanding results from experience in applying knowledge. With this background you can pass on to a practical consideration of the topic.

The Topic

Have you ever stopped to consider the time that we waste during the period of a school year? Someone has said that college student wastes enough time during his four-year course to become proficient in any one branch of study. How much valuable time do we waste during the school year?

Recreation

"But we must have our fun," someone objects. "We can't be studying all the time." Of course not! You can get the most out of the coming school year by mixing study and wholesome recreation. "All study and no play makes Jack a dull boy," we are told. The trouble with some of us is that we have too much play and not enough study.

Suggestions

But, how may we get the most out of the coming school year? Here are a few suggestions, and you might think of others.

1. Study more. I asked a number of boys and girls recently the question which is our topic today and everyone said, "During the coming school year I ought to study more. This year I did not use my time as I should have used it."

2. Probably our difficulty is that we do not regulate our time as we should. There should be a set time for everything. This makes for habit formation. Budget your time. You cannot go back over the day that has passed, and live it over again. We are to blame if we have failed to use our time properly.

William Carey is known as the founder of the modern missionary movement. He lived in England and was a shoe cobbler. At his bench he had a book before him and studied it while he worked. In other words, he budgeted his time.

All of you know Dr. S. Parkes Cadman, the radio preacher. Not many of you know that as a young man he worked in the coal mines of England, but he didn't want to be a coal miner all his life. At night after he

came home from work he would study. He kept this up for a number of years. Then one day he appeared before an examining committee because he wanted to enter Richmond College of London University. There were young men at the examination who had been trained in some of England's best schools. But Cadman entered the university while some of these boys failed in their examinations. And what is more, Cadman passed his entrance examinations with honors.

Regulate your time. Make the most of every minute.

3. Do not shirk your work. Too many times we are content just to get by. We just do enough to get through. An employer one time said to me: "Mr. Smith will not advance very far in this factory. He is always watching the clock, and is the first one out of the office at quitting time. He refuses to work overtime in order to complete his work for the day." Go a little beyond your assignment. Do a little more than just enough to satisfy requirements. Your teachers will soon notice these things.

4. Strive to do better work. Improve a little over last year. At regular intervals a business firm takes inventory. That is, they check up on matters to see how the business is going. At the end of each school year we ought to check up on ourselves, to see if we are improving in our work.

5. Of course, if you are to get the most out of your studies you must take an interest in them. If we are interested in our school work we are certain to be more conscientious in our home work.

For Discussion

1. What motive should we have for desiring to get the most out of the coming school year?
2. Why is it wrong to waste time?
3. How can one be interested in school subjects he does not like?

Senior Department

CELEBRATE LUTHER LEAGUE DAY IN YOUR LEAGUE SEPTEMBER 28, 1930

A four page service will be ready for you. This will be a League Rally Day. Plan **NOW** to observe it. If permitted, have the service at the Vesper Hour for the congregation.

July 6, 1930

Third Sunday after Trinity

JOYS AND DANGERS

WHEN AWAY FROM HOME

Genesis 28:10-22

(By Mary Propst)

Aim of Topic: To show that there are both joys and dangers in being away from home on vacation or permanently, and to help young people to establish high ideals and good principles so firmly in their lives that they may live God-like wherever they are.

Suggestions to Leader: Since this program will be presented near the fourth of July, decorations of a patriotic nature may be used. Flags of other nations, as well as the Christian and American flags, will give atmosphere to the room. They can be bought at a nominal sum from our Publication House. The leader for the evening, if a girl, could wear a gown of flag bunting.

The topic may be treated from the angle of vacation entirely. Talks on the dangers of vacation and the joys of vacation may be made. It is suggested that the firecrackers could be used as a symbol of danger and the flag or shield of the joys.

Hymn Suggestions: My Country, 'Tis of Thee; God Who Made the Earth; O Master, Let Me Walk With Thee; Yield Not to Temptation; Home, Sweet Home; I Would Be True.

References: Henry Van Dyke's story of "The Lost Word". (This story is suggested because it shows in a forceful manner what

it means to give up God. That is what happens when some folks leave home.) Have a good story-teller tell it, or have the cut torn recited.

Maeterlinck's story of "The Blue Bird".
Don't forget the Luther League article in The Lutheran and suggestions in the topic.

A Prayer for Vacations

Loving Father, who didst make this earth so fair, open our eyes to see its wonders, and our hearts to feel its beauty! In our days of refreshment and recreation draw us nearer to Thee through the things which Thou hast made. May the joy of Thy sunshine, the quiet of Thy forests, the murmur of Thy streams, and the steadfast strength of Thy everlasting hills teach us the deep secrets of Thy peace. Calm our fretful spirits. Deepen the current of our shallow lives. Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in Thy strong hands, and may joyfully conform our lives to Thy great purposes. From this life, so near to nature's heart, may we drink in new strength to help us reach the restless hearts of men. Give us Thy secret and the power to share it with our fellows, that we may go back to the world and its duties stronger, simpler, sweeter, and may become more worthy messengers of Him who saw His Father's goodness in the sparrow's flight, and His Father's love in the beauty which clothes the lilies of the field. We ask it for His dear sake. Amen.—Selected.

Introduction Travel

One cannot walk the main street of a fairly large town without seeing something which suggests travel. There is noted competition between the bus lines and the railroads. We read about crossing the continent at a rate of speed and low cost that was not thought of when our parents were growing up. Railway companies are making such attractive offers to the public that we are almost persuaded that it is as cheap to travel as to stay at home. Twenty-five years ago anyone who had crossed the ocean was cited in a crowd. Surely that person was born under a lucky star! Today, we calmly speak of "crossing the pond" in four and a half days, and plan to do it ourselves without feeling that we are a rare specimen. The airplane is doing even more than the automobile, steamship or train to reduce time spent in travel.

We have made a standard for ourselves which requires travel to make education complete. Without some first-hand knowledge of the world's sights, our education is all theory. So we travel; we make long trips; we spend a year or two studying abroad and think little of it. Business firms send their representatives to foreign lands on "a little business trip". Our Missionary Secretaries see for themselves what is being done on our foreign fields and report first-hand information to the contributors at home.

A European tour or a visit across the continent is crowded into a few weeks vacation. The passport says: trip for purpose of pleasure and education. We feel justified in the expenditure of the money for that which broadens our outlook and gives pleasure.

Work

Permanent work is another reason for causing young people to be away from home. Maybe the disposition which calls for adventure has not been satisfied in the home town. So the youth of twenty can hardly wait to get a good position in the city, away from home, where he thinks air castles don't burst.

College

In the graduating class of a city high school much of the talk is about going to college. The forks in the road have never been quite so vivid before. Away from home! In college! From the eyes of a youth, it looks like smooth green pasture on the other side of the river.

I. Joys and Dangers

The dream of pleasure ahead is not all in vain. "Wonderful experiences, new friends, fine opportunities

for promotion, splendid contacts, chances for development and pleasure which the home town could not afford," makes a long story short, for the letter to the home folks.

A king once wanted to remove from his kingdom the source of unhappiness. He asked his judges for suggestions. One judge suggested poverty, for he said it causes misery and suffering. Someone objected. He named the contributions to public enjoyment and welfare which have come through poor men—even the Master of Men. Another judge mentioned gold, for he said gold buys men's souls. They talked of the churches, hospitals, welfare institutions which money makes possible and decided that gold is not the worst enemy of happiness. Then an old man said, "O King, I, too, would have suggested gold and poverty as being enemies of happiness in my younger days. But now I say banish pleasure." The king and the other judges were astonished. The old man continued, "Banish pleasure, I say. Not happiness, nor enjoyment, nor the laughing faces and the dancing eyes, not that which brings pure delights, but pleasure the deceiver, the pretender, the disguiser—pleasure who lies plausibly with a smiling face." Then the old man painted word pictures. His audience saw a youth, pure and clean who was tempted and yielded. They saw how three years of sin took the freshness from his life, removed the sparkle from his eyes and spotted his home with sadness. They saw his young wife, old before her time. "They all do it, be a man, have a good time," is what the boy heard and he thought it was pleasure calling to him. Other pictures were of maidens, sweet and fair who heard pleasure call. In spite of advice, prayers and tears, they followed. But pleasure did not pay as she promised. They lost their pure thoughts, self-respect and some even wished they might die. "If I had only listened," they cried. And the legend says that the king cried, "O judge, you have said enough." He arose in his power and demanded that pleasure, the pretender, the deceiver, the disguiser, be banished from his kingdom and the command was carried out.

II. Through Danger to Joy

The loss of a life suggests danger. In many kinds of work people constantly encounter the danger of the loss of life. Jesus recommended to those who take up His work that they lose their lives. He added, "He that loath his life for My sake shall find it." Strange, isn't it? It is that kind of danger which brings joy. Ever since Jesus said that people have been losing their lives for His sake and have found them.

Horace Pitkin was in China, being led out to execution by the Boxers, while his wife and little son were in America. He said to a friend, "If you escape, send word to my little boy that when he grows to be twenty-five I want him to come out here and take my place as a missionary for Jesus Christ." Many missionary parents part for many years from their children for Christ's sake. They smile through their tears, make no parade of their anguish and say, "Leave the talk of sacrifice to those who do not appreciate the sacrifice of Christ."

Think of David Livingstone, alone in the heart of Africa, without wife, child or colleague, surrounded by countless difficulties, worn out by forty-five attacks of swamp fever, yet writing, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward."

Dr. John Williams met his death in Nanking, China, in 1927. He was asked by his wife, as they stood looking at the lights of the Nanking University, to which he had given so many years of missionary service, if he had known all he knew that night would he do it over again. Quick was his answer, "Yes, a hundred times over! Where else could I have invested my life in a way that would have brought me such large returns?"

These men encountered some of the dangers—physical dangers of the world. They were away from home. If they had stayed in the towns in which they were born they would have never met similar dangers. But they were losing their lives in order to find them. Bravely they faced dangers away from home in order to give joy to people and homes. Someone had whispered to them, "Lo, I am with you always." They heard and went forth into the utmost parts of the world and were not afraid.

III. The Danger of Missing the Joy

There is a story of a Shoeless Town. The working people earned a living by making shoes. Conferences were conducted, with shoe-making as the one subject for discussion. Women's clubs built programs around the idea. But strange to say, no one in the town wore shoes. A visitor questioned the inhabitants about the custom and they looked at him in amazement.

We smile at the funny story, but we are guilty of doing things which are just as queer. We read, "Lose your life for My sake", and think it means someone else. "Take up your cross and follow Me", and we marvel at the brave men and women who have done it. "Go into all the world", and we take from our pocketbooks something we don't miss to help send someone else. "Come unto Me all ye that labor", but we fasten the burdens tighter to our own backs. "My strength is sufficient for you", and we still fret about the cares of this life. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove", and yet we doubt. In our blindness to take the Master Teacher at His word, aren't we in danger of missing some of the finest joys of the world? A man whose spiritual nature towers high above the average, said that he is more concerned about the sins of which he is innocent of committing than those which he knows about. He said he can master those things in his life which he knows are wrong, but he is anxious about the wrongs of which his spiritual life is blind.

Sentence Sermons

Someone said that the greatest joy of being away from home is the joy of going back.

One of our missionaries in India said that one misses the joy of friendship with family and friends when living on a foreign shore, but the joy of knowing that in heaven she will be able to shake the hand of a brown woman, who may not have accepted Christ without her sojourn in India, is a greater joy.

Questions for Discussion

Does it make one appreciate home more to be away?
Does it help or hinder one's religious life to be away from home?
Is one more prone to yield to temptation away from home?
Explain the Bible reference Genesis 28:10-22. What did being away from home mean to Jacob?

Did it take getting away from home to bring the prodigal son to himself? Would he have come to the same conclusion at home?
What types of vacation are enjoyed by the young people of your League?

What are some temptations of vacation?
What do you think of friendships developed on vacations?
Tell how being away from home affected the lives of the Bible characters Joseph, Mark and Paul.

"Thy blessing, Lord, on our vacation days,
For weary souls who seek the quiet way
Fare forth beyond the tumult of the street,
The marvel of Emmaus road repeat.
Thy comradeship so preciously bestow
Our hearts may burn within us as we go."

July 13, 1930

Fourth Sunday after Trinity RECREATION THAT RECREATES

Psalms 8:3-9; 92:12-15; 96:12, 13; 148:7-10; Isaiah 41:17-20;
Luke 8:22; 9:28; Revelation 7:1-3; 8:7; 9:4

(By Mrs. William G. Boomhower)

Hymns Suggested for Study and Singing: This Is My Father's World (New Children's Hymnal); Thy Word Is Like a Garden, Lord (P. S. H. No. 123); For the Beauty of the Earth (C. S. B. No. 292, tune: Dix); Heaven and Earth and Sea and Air (C. S. B. No. 290); Beautiful Saviour (C. S. B. No. 129); Summer Suns Are Glowing (P. S. H. No. 357).

Leader: The work of the world and the call of Christ to serve make every faithful and industrious person come to the summer season with a need of recreation. It is written, "Six days should thou labor" and then the seventh day was put on the calendar as a Sabbath, a day of ceasing or rest. We may say that for this modern world, it is written between the lines, "Eleven months or eleven months and a half shalt thou work at regular tasks and amid familiar scenes, but during one month of the year thou shalt seek rest and refreshment in new and uplifting surroundings. God has put it in the heart of His choice people to toil and use up the resources at hand. He knows that He can restore their zeal and vigor. Let us rejoice, first of all, in every hard thing we have done, in days used regularly for honest service and now that summer is at hand look about us to see what provision God has made for the recreation of body, soul and mind.

It is one's business to keep fit, to be eager for the duties of the day, to have an interest in every new situation, but the burdens and exactions of life are heavy and sometimes accidents and illnesses come and we must be repaired and renewed. Only they who despise God's gifts will fail to enjoy what is at hand for our use.

Sometimes only week-end and even day-end recreation is possible for us. It requires good sense to use the automobile, the summer resort, the rail or boat excursion, the associations with our friends, the park and playground, and get the needed benefits. Often young folks feel worse Monday morning than they did the Friday night or the Saturday before.

Among all places of recreation, those in rural environment are best. The seashore and the mountains call and all the places in between, human nature needs a change. The body requires healthy atmosphere, good food and a proper stimulus to activity. The mind must have new facts and scenes to contemplate. Life must be restored to balance and poise and depleted resources allowed to strengthen. The rugged unfailing forces of nature must be allowed to make their contribution to the soul and friend must commune with friend under the fairest conditions.

And yet some of our modern forms of recreation offer new and almost irresistible temptations to evil if we come within their reach. Dissipation of energies, compromise of morals, distraction of mind, financial extravagance and spiritual numbness are sometimes found on the summer vacation program. Let us make sure that we have some good summer holiday places and some healthy recreational programs in mind.

First Member: One should be much interested in the plans of President Hoover whose summer holidays will be spent visiting the great national parks of the country. The state and national parks are so many in our land and so scattered and their attractions are so various that Luther Leaguers everywhere ought to have them in mind when they plan their summers.

Another Member: The friends of Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York City, appreciate what uninterrupted summer seasons in the New Hampshire mountains have meant to this great prophet and preacher, known so well for his wonderful work at home and abroad. His summer reading and planning and his enjoyment of the glories of that unsurpassed summer-land have been reflected in the years of productive labor. To do likewise is the suggestion that must come to many of us.

Another Member: Within reach of practically all of us are the Summer Schools and Assemblies of our Lutheran Church and other Protestant Churches, all of them calculated to give those who attend wholesome recreation as well as instruction and inspiration. Young people are first in mind when these gatherings are planned and often the Luther League co-operates directly in planning the programs and in promotion. At Hartwick Seminary, New York; Gettysburg, Pennsylvania, and Lakeside, Ohio, these Lutheran Assemblies are held and in other places. The Summer Conferences at Northfield, Massachusetts; Ocean Grove, New Jersey; Winona Lake, Indiana, and elsewhere, have been popular for years. The International Council of Religious Education has established truly famous summer conferences for young people at Lake Geneva, Wisconsin; Geneva Glen, Colorado, and Lake Winnepesaukee, New Hampshire. The courses of Bible Study and Leadership Training and the recreational facilities in these remarkable centers leave nothing to be desired.

Another Member: No matter where we are we ought to have in mind that recreation that recreates must include some elements upon which we all agree. There must be physical activity with every needed attention paid to the body. Games, hiking, swimming and the like help to make up the summer. Nature excursions and investigations, lessons from the out-of-doors and approaches to God through nature are glorious privileges. A few choice books read under the most delightful circumstances will contribute their values to life this summer. A certain book of the Bible or a particular subject traced through Scripture and studied out under the trees or along the lake shore or on the mountain top for a few minutes each day will recreate our spirits marvellously. The benefits of genuine recreation are many. It will be real living to come back to the tasks and be at our best, to have something to contribute, to have an interest in great and noble things and to know where health and joy come from.

Two nature hymns, "This Is My Father's World" and "Thy Word Is Like a Garden, Lord", each with three stanzas, teach the same lesson to be noted here. The first two stanzas of these hymns speak of resources, privileges and experience and then the last one suggests resolution and service. And recreation that recreates will help more to that point.

Further Suggestions to Leaders

Assign to various members the pleasant task of studying more fully the paragraphs above referring to persons like President Hoover, Dr. Jefferson and Dr. Cadman. Have them look up these localities and report on their attractions more fully. Let others report on Summer Conferences and give information about the programs and expenses. Such information may be gleaned from the Review or from The Lutheran. Ask the League to consider some project which will take a

group of young people from the home League out for a week together. A good subject for debate would be the use of Sunday during the summer holidays—"Should Sunday be kept free for rest, worship and fellowship or may the Luther Leaguer participate in athletics and social programs on that day?"

Helpful observations of our Lord's fondness for the out-of-doors may be made with reference to those places in the Holy Land where He spent seasons in retirement, quite alone or with His disciples. The Old Testament passages suggested are of great beauty in the eyes of tree lovers especially.

July 20, 1930

Fifth Sunday after Trinity

Ecclesiastes 12:1-12; I Timothy 4:12, 13

(By Rev. Ernest O. Armbruster)

Aim: To emphasize the opportunities and values of summer reading; to point out that such reading may be purposeful; to show that such purposeful reading need not be painful.

To the Leader: Use pageant provided in "More Christian Endeavor Pageants", in connection with this subject. Make up a striking display of at least one book of each type indicated—Biography, Poetry, Fiction, Travel Books, Nature Study, Vocational Guides, using cards giving each classification. The local public library will have such books if they are not available in the libraries of the leader and his associates.

Topic Digest

Summer Time Is Leisure Time

To read with any real enjoyment and profit, leisure and inclination are necessary. During the other seasons of the year life is filled to the full. Few there are nowadays who are not fairly overwhelmed with an unending round of duties or activities. School duties with an inevitable train of extra-curricular activities, social interests, livelihood pursuits, basketball, football, concerts, parties, and scores of other seasonal demands leave little time and less inclination for indulgence in reading except that afforded by popular magazines and daily newspapers. If it were not for the leisurely summer season many a busy young person in the full life of the present age would have to forego the "rich heritage of literature of the past and miss the gold of present-day writing."

The danger here is just as real as when one fails to take account of the Creator in the days of youth, when the weight of years comes on interest cannot be developed and there can be no pleasure found in books. The summer season is for some the only saving factor, an oasis of relative leisure in the midst of a maelstrom of time-consuming activity.

For during this season there is a let-up all down along the line. The practice in the business world is to shorten working hours, to give full Saturday holidays, to grant vacation periods. Social activities are at an ebb. Schools are closed except for those who have slacked on the job or who want to get ahead of the procession. Dawn comes early and dusk falls late. Longer days, balmy weather, porch swings and hammocks—all make for leisure and invite to worth while activity involving a minimum of effort.

But who wants to dig around in dull books when nature calls either to forest, or field or day-dreaming? The average person gets pretty well enough of certain types of books—textbooks, manuals, handbooks, school books and what not. Even those engaged in the most ordinary walks of life must in these days do some grinding in this way to hold on to their jobs. Fortunately, not all books are dull nor workaday books to be read merely for the sake of sharpening wits and gaining cer-

tain skills. And summer brings not only the opportunity but provides incentives for spontaneous and enjoyable activity in the way of purposeful reading.

Summer Is a Time of Relaxation and Day-Dreaming

"There is no frigate like a book
To take us lands away,
Nor any coursers like a page
Of prancing poetry."

If there is anything one wants to do during the summer it is to get away from the burdens of the everyday and the humdrums of daily existence, yes, and familiar faces, too. A change of scenery or a different activity is in itself a vacation. The meeting of new and interesting people has its pleasures, too. Relatively few, however, have as much opportunity along these lines as they wish. But there is a way open to all—the way of books. To the land of make-believe, of flights impossible except to the imagination, of association with the noble spirits of the past and present—to these and other lands of enchanted distance some types of books are the open and only possible way for the average mortal.

Is it new faces or personages of note that one wants to meet? Biography is the way to take. The present vogue unfortunately is works of a "debunking" type. How silly it seems to seek disillusionment in this way when that experience comes often enough in the ordinary course of events! But though such misrepresentative works abound there are also many available whose reading will not fail to have a most invigorating effect on those who read. For the young Christian there is no finer and more worthwhile biography than that which is supplied by the four Gospels. The newer translations of the New Testament and a composite work such as Mrs. Barrett Montgomery's "Story of Jesus" take one off the beaten track and give the reader new and thrilling sidelights on our Lord and Saviour that escape one in the more familiar settings. If one is anxious to meet with men and women of heroic faith and undaunted courage, then let them turn to the stories of the great soldiers of Christ, the gallant missionaries, of which Elsie Singmaster's new work, "A Cloud of Witnesses", is a worthy example. The past history of our Church and nation can be relived with interest and pride in the reading of a series of thumbnail sketches of notable early Lutherans in the work entitled "Lutheran Makers of America". A work such as "Abraham Lincoln", by Charnwood, now at a popular price, is representative of the type of portraiture of national heroes that young people will be glad to have read.

However, the desire may be to escape for a time life as it is lived day by day. If so, the world of fiction provides a way. Though primarily offering a form of entertainment, fiction is not to be held lightly, for after all it makes one acquainted with aspects of life, certain types of personalities and attitudes toward life that otherwise could be gained only by extensive contacts, wide travel and hard study. To give a list of writers worthy of a following is to lay oneself open to the charge of limited knowledge or prejudice. However, to give point to the suggestion as to this type of reading one must go ahead in the assurance that those who are named have provided works of fiction which in most instances will prove elevating as well as entertaining. Among the present writers, these deserve mention: H. W. Morrow, W. S. Davis, O. E. Rolvagg, Grace

L. Hill, Temple Bailey, I. Bachellor, J. O. Curwood, Gene Stratton-Porter, Dorothy Canfield, Eleanor Porter, A. P. Terhune, Thornton Wilder. Notable masters of fiction in the past are Dickens, Elliott, Scott, Cooper, Stevenson and Thackeray.

For those who have a tendency toward day-dreaming, poetry will furnish the bone and marrow which will give some enduring substance to such otherwise wasted effort. The homely poems of J. Whitcomb Riley, Edgar Guest, or of the older poets, Longfellow, Whittier, etc., may be substantial enough for some. Those who want to roam over a wider range of elevated thought will do well to get in hand the "Oxford Book of English Verse" and its companion work on "American Verse". Or if something with a tang and a burr to it that will find lasting lodgement in memory is wanted, "Quotable Poems", by Clark-Gillespie will repay the reader in the way of poetry that will enable one to point their down-to-earth statements in a most apt and striking manner.

Summer Is Out-of-Doors Time

Then it is that nature is in her most charming mood and most glorious dress. Seashore and mountainside, wooded depths and winding roads and city parks if nothing better affords, are favorite haunts whose lure none can resist. But how much one misses if the glories of nature are closed secrets! Each flower and tree, every bird and animal have a story to tell which if known adds immeasurably to the viewer's pleasure. These are the handiwork of God—manifestations of His wisdom and power, and therefore wonders whose secrets are worthy of study. Others have pondered over these wonders of nature and provide us with keys to their secrets. "Out-of-Doors with Jesus", by Bishop Quayle; "God In Everything", by Dr. Goodchild, and "The Charm of Trees", are three works of especial interest by reason of their linking together the lessons of God's book of nature and God's book of grace. Any number of guides, some of interest only to the ardent student but many for even the most casual reader, are available. A most interesting fund of such information is to be found in that unique magazine, "The National Geographic".

Summer Is Travel Time

Most everyone feels the urge to get away and see new places and things. Mere movement from place to place without a certain amount of prior study and reading is simply waste motion or perhaps worse if the discomforts of travel are considered. The person who must stay right at home can often get more enjoyment and profit by travelling through the medium of a book than one who spends the whole of his vacation period and funds in a wild scamper around to the four corners of some metropolis or foreign land. The wise traveller will read up on the points of interest before he starts and then he will be sure to appreciate them when he arrives. But one can have a perfectly lovely time with no other conveyance than a porch swing or cushion in a shady nook, provided there is at hand a copy of the "National Geographic" or a travel work, many of which are written in such an inimitable style as to make the reader oblivious of immediate surroundings. Judging from the reaction of the average tourist to the Holy Land, the best way to avoid the common disillusionment experienced is to take the trip in company with Dr. Ellis in his "Bible Lands Today" or with Dr. Fosdick in his "A Pilgrimage to Palestine".

Summer Time Is Planning Time For Labor and for Career

In the rush of school and workaday life during the other seasons, there simply is no time as a rule to think clearly and intelligently on what one wants to do or how one should go about their tasks. The let-up in activity during this season gives opportunity and the impending future gives incentive to thought and study. Oftimes preparation for taking up a college course or a business career must be made. The question of choice of vocation must have answer. More often it is the matter of a program of work to be carried out as leader in church, school or community. The fund of literature available here is as extensive as the range of careers open and pursuits and interests that engage attention. Those facing the problem of a vocation should at least read "The Christ Who Is All", by Traver, and "Getting Into Your Life Work", by Doxsee. Literature suggestions on more specific interests may be secured from your pastor, your Publication House, and general agencies. Truly, summer with its leisure and its incentives is a good time for worth while reading.

General Suggestions

For suggestions on good summer reading in the way of biography, fiction, poetry, nature study, travel books and vocational guides, confer with the librarian of your local library; get a copy of "Book Friends of Youth" (Pamphlet No. 11 of "Christian Quest" Series) from the Luther League Headquarters (Price, 15 cents); make use of the "Luther League Reading Course".

July 27, 1930

Sixth Sunday after Trinity MISSIONS IN CHANGING CHINA

II Chronicles 15:1-7
(By Nona M. Diehl)

Suggestions to Leaders: Have a prayer period for the success of the Five Year Movement in China headed by Dr. Cheng Ching-yi, and also for our own missionaries in China.

If a map of the world is available, locate on it our mission stations in China.

In the May number of "Lutheran Woman's Work" will be found a picture of some Chinese Bible students and introductions to each of them. Present these young women to your League.

The names of our missionaries in China will be found in the Report of the Board of Foreign Missions. This may be obtained from your pastor.

Names of the women missionaries will also be found on the back of the cover of "Lutheran Woman's Work".

We shall not attempt to discuss any of the factors entering into the political changes that are taking place in China. In the light of the little or much we may know about the political situation, therefore, we shall take "changing China" for granted and center our attention upon missions in this unstable and uncertain environment.

In spite of the changes that have taken place in the past few years in the government of China, and in spite of the fact that some missionaries have been persecuted and some of the work has had to be discontinued, the cause of Christ has, nevertheless, gone forward. Missionaries and Chinese Christians have stood all kinds of tests heroically.

The Attitude of a Chinese Christian

Dr. Cheng Ching-yi, a noted Chinese Christian and the leader of the Five Year Movement for doubling the number of Christians, exemplifies the spirit of Chinese Christianity during the present period of political unrest. Ought we ever retrench in our efforts to share Christ with others? Let us hear the answer in Dr. Cheng Ching-yi's conversation with Dr. John R. Mott.

When Dr. Cheng Ching-yi told Dr. Mott about his vision for the Five Year Movement, he said, "I have been spending a great deal of time in prayer in the face of our chaos in China, and the discouragements we find everywhere, and the answer that has come to me after prayer and much thought is to summon our people and the churches to a large advance, instead of saying, 'We must trim ourselves down until these difficulties sweep past.'" He said further, "Would it be too much for us in five years in China to double the number of Protestant Church members?"

When asked by Dr. Mott how many Christians there are now, he replied, "Four hundred and thirty-five thousand." In spite of the fact that he was reminded that it took over one hundred years to work up to that point, this zealous young Chinese Christian shared his vision with Chinese friends and missionaries, and all groups consulted came to a unanimous vote to give themselves to this plan. The National Council at its meeting in Hang Chow went into the plan thoroughly and took it on as a policy.

Dr. Mott says, "I do not know of any country of the non-Christian world, where there is such a personnel, having behind it such lives as each of these, where such prices have been paid, where such confidence has been won. A large majority of them are Chinese. They will all tell you that the great hour of their lives was that hour when they sealed their purpose in His presence to give themselves to this Five Year Movement of augmenting the number of Christians from 435,000 to double that number."

And it was the Chinese that caught the vision! This is the faith of Christians in China in the face of all sorts of difficulties and hardships.

What Our Lutheran Church Is Doing In China

We are grateful that our work in the Shantung province has up to the present time not been greatly interfered with by the political changes which have taken place. Our work in China has gone forward in spite of the unrest. Our field, bought in 1926 from the Berlin Missionary Society, consists of three main stations—Tsingtao, Tsimo and Kiaochow. Tsingtao is a port city and the other two are about two and a half hours distance from Tsingtao, in different directions.

The three main stations act as centers for the out-stations, at each of which there is a chapel and a Chinese evangelist. Each center has twelve to sixteen out-stations. At some of the out-stations we have a Bible woman and at some we have small schools. The educational work, however, is more or less concentrated in our two big schools in Tsimo; one for boys and one for girls. Both of these schools have Chinese principals and each has more than 120 students. Besides this we have two Bible Schools—one for men at Kiaochow, and one for women at Tsingtao.

We have two dispensaries, one at Tsimo and one at Tai Tung Chen. A hospital at Tsingtao is one of the hopes, the realization of which our missionaries anticipate in the near future. Eleven missionaries make up the staff which carries on the work outlined above.

We pray that the good work begun in our mission in China may continue to grow and that our missionaries will be richly blessed in their efforts.

May it be said of China as of Israel in the Scripture of this lesson, "When they in their trouble did turn unto the Lord, he was found of them."

And may our missionaries in China rejoice in the promise, "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

Questions for Discussion

Does Dr. Cheng Ching-yi show more courage and faith than the average American Christian?

Dr. Kagawa, in Japan, had his vision for the Kingdom of God Movement for 1,000,000 souls in Japan at about the same time that Dr. Cheng Ching-yi had his vision. Neither one knew about the plan of the other.

To what extent do you think an American Christian would be supported in a nation-wide evangelistic movement of the sort that these two Christians in China and Japan are carrying on?

Do you think Christians of the Orient are more zealous in promoting their religion than we of the Occident are? If so, why?

August 3, 1930

Seventh Sunday after Trinity

CHANCES TO SERVE CHRIST IN SUMMER

John 6:1-14

(By Harry Hodges)

Aims: To show that the summer is not a time to take a vacation from God and the things of God. To show that because summer is a vacation period for many, it is an opportunity period for others to serve God and His Church. To show that, as with the lad in the lesson, opportunities to serve need not be sought at a distance, they are at hand.

Suggestions for the Program: If the meeting is held in the afternoon, make it a picnic affair in the woods or a park, going by automobile if possible. If held in the evening, have it on the church lawn. For a topic such as this there is inspiration in the out-of-doors. Nature is never so beautiful and inspiring as when we worship God in it.

The Topic

This topic might have been named St. Anonymous. He was an unknown lad. Who he was, from whence he came, whither he went, we do not know. But by his forethought in bringing his luncheon he provided the means whereby Christ performed a miracle and fed five thousand people. You can usually depend on a boy to bring his luncheon and God, as a rule, uses the usual rather than the unusual things in life to serve His ends.

At the burning bush, Moses gave to God all sorts of reasons why he might not serve. God's reply was: "What is that in thine hand?" Moses said: "Only the staff with which I tend my sheep." Said God: "Use it for me." And the shepherd's crook became the reformer's staff with which he entered the haughty court of Egypt and won the world's first great battle for civil and religious liberty.

The luncheon was blessed, five thousand were fed, twelve baskets of left-overs were gathered up and the lad went into oblivion. St. Anonymous!

But we are told that there is nothing hidden that shall not be made manifest. Surely the recording angel was looking on and I am sure that in his great book, that will be opened on that "latter day", the record was duly made. "Check and double check."

Most of the good things that we enjoy in this world are made possible by the labors of anonymous saints. The lad went to a picnic and he served Christ and his fellows. How are you serving Christ and your fellows in these vacation days?

Practical Suggestions

In the field of service the summer months offer numerous opportunities. In the Sunday School substitute teachers will be needed and young people cannot only help to keep classes intact, but they can gain valuable experience for themselves.

The vacation church school needs young people to help make its work successful. While the pastor is on his vacation the League might assume the responsibility for the evening church services whether they be con-

ducted indoors or outdoors. They may either conduct these services entirely themselves or they may arrange for special speakers.

The League may render service to the individual members by discussing the subjects of vacation church attendance, vacation amusements, right attitudes in social relationships.

Local situations will determine in many instances ways in which the summer months may be turned to profit. The most important factor is an earnest desire to make these months worth while. In too many instances there is a willingness to quit, with a resultant letting down of the tension which has to be renewed before the fall and winter work can be started.

Question for Debate

Resolved, That church activities should be conducted one hundred per cent during the summer.

Thoughts for Summer Days

"Fateful are the leisure hours, they win or lose for us all eternity."

A Christian automobile is one thing that brings as many people as possible to church.

Is it likely that the Lord would have set apart one day in seven from the foundation of the world merely for digging dandelions and greasing the car?

Those who remain away from church because Sunday is the only day they have for recreation would have no day at all for recreation if it were not for those who go to church.

Don't neglect to pack your Bible when taking your vacation trip.

If there is no church nearby, have your own private worship. Desecrating the Lord's day is not permissible just because the church is many miles away.

Come home from your vacation strong and refreshed in body and soul, and not with a wounded conscience and a weakened faith.

August 10, 1930

Eighth Sunday after Trinity

HOW TO BECOME TRULY POPULAR

Philippians 4:6, 8; I Peter 3:8-11

To Leaders: Ask every person present to give a definition for popularity. To do this be prepared to distribute slips of paper and pencils. After all are read ask for a vote on the best definition. Then ask for the ten qualities that are found in every popular person. If possible, use a blackboard to record them and write down all that are given. Then, where two or three mean the same thing, cross out all but one. The Review would be glad to hear the ten qualities chosen by your League. Arrange a debate with three on each side using the subject: Resolved, That popularity depends more on the appeal to self-interest than to admiration. Explanation of the debate subject: Some people are popular because they are always doing things for others. They are praised by people who are always getting something out of them. They know this and are clever enough to put their friends under obligation to them. This is the appeal to self-interest. Others are popular because of their exceptional qualities. They always do everything well. This is the appeal to admiration. If you make a short introductory talk, in addition to the hymns, Bible readings, and prayers, and use the above suggestions you will have enough material for one program. Suggestions for a short talk follow.

Digest

We shall consider a definition for popularity later in the program. For the sake of introduction we shall think of popularity as being liked. We surely want to be liked if we are normal and we have a right to want this. But being liked is not the most important thing in the world. It is more important to be true, to be loyal, to be Christ-like.

Popular With Whom?

It makes a vast difference who likes us. To be liked by those of low ideals who see in us comrades in friv-

olity, is not a worthy ambition. It costs too much in compromised standards to be popular with this crowd. Better to be liked by a few real, sincere folks and despised by the world than to be popular in the world and despised by the little group of choice souls. Jesus was unpopular with the crowd but oh, how His disciples loved Him. Consider carefully where you want to be popular.

How?

Real popularity, the kind that grows and lasts, is unconsciously attained. Those who are ambitious to be popular may find temporary popularity but in the long run they are likely to be discovered. The best recipe for popularity is Christ-likeness. When in every situation in life we try to do as Christ would do, we will be on the road to worth while popularity. It takes courage to attempt this but it is the only way worth trying.

August 17, 1930

Ninth Sunday after Trinity WHEN JESUS TRAVELLED: WHAT HE SAW AND DID

Luke 8:22-48

(By Rev. E. F. Rahn)

Aim: To show how at all times Jesus saw the needs of people and used His power to help them and remedy their needs. To see how we may develop a similar insight and use Jesus' power to meet the needs of our world.

Jesus, An Itinerant Minister

Jesus lived a very purposeful life at all times. As we study the record we find that He moved steadily toward the goal of the Cross and that He allowed nothing to swerve Him from that path. However, as He walked that way His eyes were ever open to the men and women about Him.

As we see Him here about to leave Galilee for a time, it is that He may obtain rest and have some little time with His disciples. That apparent plan was to be frustrated because Jesus found too much to do. It was a short journey that very soon brought Him back to the shore of Galilee once more to the people that were awaiting Him there.

People go on journeys with many motives and are variously rewarded for their efforts. Some may go for recreation, some for knowledge, some for business, some out of curiosity, some in a journey of aimless wandering, some to see famous places, and other countless reasons. Jesus had always the very definite motive of ministering to men and women wherever He might be. In this short journey we find Him ministering to His own disciples, to a strange man in a strange land, to an unknown woman in a great multitude, and to a ruler of the synagogue. Jesus knew and loved the beauty of the land in which He journeyed, but He also knew and loved the people of those countries. He saw fear-ridden minds in His own disciples, the terror of mental disease, the awfulness of sickness and death.

How Jesus Ministered

There were times when Jesus taught and preached in His travels, times when He uttered words of warning and denunciation, and times when He performed works of great wonder and power that manifested His love for mankind. This journey exemplifies such a ministry of love and power that reached the heart, mind and body of men. It is one thing to have the ability to see the needs of men and many of us need to develop that

ability. But it is still another and more wonderful thing to have the power to do something about it. Many people see the misery and sorrow in the world, the poverty and suffering, the fears and torments of heart and mind, and seeing, they can do nothing but deplore. Jesus saw, understood and helped. He never travelled alone for a long time. People always found Him out and flocked to Him because of this very ministry of love and power. He gave freely of His power to any who came to Him in distress. The entire journey of Jesus' life was the seeking and saving of the lost, the curing of the sick, the remedying of the ills of the world. As He gave Himself in such great measure from time to time, He was exemplifying the complete gift which He gave the world when He was nailed to the cross.

The Disciples' Fear

As Jesus and His disciples left the shores of Galilee the first thing He saw was the weakness of His chosen followers. They feared the storm, they did not trust in the presence of Jesus in their midst, and they were ready to give way before their fears. Jesus saw this and was disappointed, so disappointed that He rebuked them for their lack of faith. It was not the first nor the last time that He was to be so disappointed, but He calmed the waves and the wind and the same time calmed the hearts and minds of the men in the boat with Him. Jesus used His power in love for those whose weakness of faith would have caused them to despair.

The Demonias

The next sight to meet the eyes of Jesus was a most pitiful one, the man who was possessed by demons. It was not unusual to meet these demented people who, because of their condition, were cast out from the cities of men and compelled to live as best they might. There was pity and fear of them in the hearts of people but no power to help them. Here it was the love of Jesus for the helpless man that prompted the exercise of His power to free him from this dread affliction. Jesus made the man whole and restored him to his own place in the world once more. He even refused to have the man accompany Him but sent him back to his own home that he might testify to his family and neighbors of the power of God.

A Sorrowful Father

Jesus' return was swift because He was feared for the very greatness of His power and He heeded the request of the Gadarenes and left their shores. But He came back to more distress. He was greeted by a stricken father who came to Him that He might save a loved daughter who was in the anguish of a severe illness. Jesus understood the cry of Jairus' heart and immediately proceeded to respond to the request. He eased the father's sorrowing heart and once more gave freely of His power that the sorrow and suffering of the world might be lessened. He held Himself in readiness to respond to the call of those who needed Him and His journey followed the direction of the greatest need.

The Woman Healed

Deeds of mercy multiplied in the life of Jesus and even as He was on His way to relieve Jairus and his daughter another miracle of love and power was done. One who in the crowd about Jesus could scarce hope to be noticed felt the strength of Him and earned the blessing of His peace because she forced her way into His presence. Her bodily ills were cured and her heart

set at rest in the loving benediction which Jesus pronounced upon her.

The Power of God

These pictures tell us what Jesus saw in His wanderings and they also tell us how He manifested the power of God to cure and heal and bless. It was as a compassionate man that Jesus saw men and women and their troubles, but it was also as the Christ that He looked upon them and as the Christ that He brought them help from God. He aroused in the disciples a great wonder, in the Gadarenes a great fear, in the others a great gratitude. Above all else, however, He aroused in the hearts of men and women a great love. Men still wonder at Him and His life, they still fear Him, but they have learned to love Him because of just such manifestations of His love as these.

Merciful Work

Today the Church and men and women in all walks of life are carrying the spirit of Jesus into the work of caring for the sick and suffering, the poor and the helpless, in restoring to their places in life men and women who have become outcasts. Jesus saw in each individual a child of God and taught us the value of every human soul. That we, too, must learn and be able to see. It was faith that made the power of Jesus available to these men and women and it is the same faith in Him that brings Him to the hearts and lives of the world today. We can see the same things that Jesus saw and as we consecrate our lives to Him we can draw on the same resources of God to bring comfort and aid to those who need it.

For Discussion

1. How can a Christian meet the needs of the world in the spirit of Jesus?
2. Locate these episodes in the life of Christ. What had gone before. What followed.
3. Is our faith tested as was that of the disciples during the storm?
4. Why do you think the Gadarenes feared Jesus?
5. Tell about the Inner Mission work of our Church.
6. Does relief of suffering bring people into the Church?
7. Suggest some ways that your League can follow this example.

Reference Books

Farrar: The Life of Christ (Chapter 23)
Smith: The Days of His Flesh (Chapters 22, 23)

August 24, 1930

Tenth Sunday after Trinity

IS EDUCATION WORTH WHAT IT COSTS?

(By President G. Morris Smith,
Susquehanna University)

Aim: To understand the meaning of an education.
To the Leader: Read the first four chapters of Proverbs by way of personal preparation. Get your fellow Leaguers partners at once in the discussion by asking for definitions of the meaning of an education. Hundreds of statements defining the aims of the educational process may be found in books on education. It will not be possible to even mention many. Go to the library and try to find out some good works on education and pick out three or four worthy definitions that seem to you to sum up the meaning of an education, especially from the Christian viewpoint. Get the group to see what the Proverbs mean by an education. Its heart is religious faith.

Education is an expensive process and before we are in a position to answer the question as to whether it is worth what it costs, we shall need to decide just what we mean by the word itself. There are many hundreds of definitions of the term, only a few of which we shall mention:

Plato: "The aim of education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable."

Milton: "Education is that which fits a man to perform justly, skillfully and magnanimously all the duties, both private and public, in peace and war."

Herbert Spencer: "Education is to fit us for a more complete living."

Froebel: "Education should lead man to clearness concerning himself and in himself, to peace with nature, and to union with God."

William James: "Education is to enable a man to recognize a gentleman when he sees him."

The Darcy's Definition: "Education is what you need to read the sign boards at the cross-roads of life to know which way to go."

Thorndyke: "Education consists of changes in an individual for the better, so that he may have more useful and humane wants and is better equipped to satisfy them."

Education—What Is It?

The education of which the writer in Proverbs speaks is clearly training issuing in right living. The heart of it is religious faith. "The fear of the Lord is the beginning of knowledge." Virtue is the way to happiness. We must avoid the stumbling blocks to good character—lewd women, evil companions, dishonest and greedy men, and disobedient fools. The writer of the Proverbs uses a word of great amplitude to express his idea of an education. His word is "wisdom".

Wisdom cannot help him who refuses it—the overcredulous simpletons, the unbelieving scoffers, the fools who hate knowledge. Such shall call, but wisdom will not answer, because wisdom called and they would not hear. On the other hand, he who cries for discernment and seeks for understanding as for hidden treasures, shall understand "the fear of the Lord", and find the knowledge of God, which is the root of all wisdom and of all true education. Those who fear God shall be wise and just and prudent. They shall be delivered from the snares and allurements of immoral women, and shall walk in the way of good men.

The supreme aim of education is to get wisdom. It is the pearl of great price, more precious than rubies. It brings length of days, riches and honor, pleasantness and peace, and life without the pangs of remorse. It is by wisdom that God established the earth. No man can have it who does not fear God. "Fear is the keynote of Old Testament piety; not slavish terror, but reverence and humility."—Dumelow. No one shall have wisdom who does not seek it earnestly. Such, in general, is the teaching of the Proverbs.

An education then stands for the development of Christian character. It is a full-orbed and complete training that produces men and women strong in body, mind and soul. In our understanding of an education it must not produce a lop-sided personality, strong in one of the above respects, but negative in its development of the other two. We do not call a man educated, however physically perfect he may be, or intellectually alert, unless he adds to this a reverential fear of God, and a love of our Lord Jesus Christ.

Church Colleges

The church colleges make Christian character the goal of their educational process. Of the ten colonial colleges, eight were founded by God-fearing men, whose motives were either the Christianization of the Indians or the training of ministers, or both. And very many of the so-called independent colleges today were established and carried on at the instigation of some church body.

The Church wants its children educated at institutions where the professors are forthright Christians. This desire on the part of the people is the great *raison d'être* of the Church-supported institution. But the Church college must be both academically high-grade and spiritually dynamic. It must be broad-visioned, unprejudiced, never afraid to face the facts, and blessed with the freedom that Christ brings. In its lecture rooms Christ must be lifted up, and on its campus His ideals must be at home. There must be no apologizing for our emphasis on the Christian ethic in college relationships, as that constitutes our highest privilege as Christian institutions—to be engaged in the positive teaching of the Christian message, and in the unequivocal enthronement of Christ's standards. The educational institutions of the Lutheran Church desire to combine superior scholarship with lives of undoubted Christian piety in the men and women employed on her faculties. William DeWitt Hyde has expressed the offer of the college thus:

"To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians; this is the offer of the college for the best four years of your life."

The Cost of Education

Now, is education worth what it costs? Well, it would seem no price is too great to pay for the guarantee to our children of the priceless benefits of a thorough Christian culture. Our Scripture says, such education "is more precious than rubies: and none of the things that thou canst desire are to be compared unto her."—Proverbs 3:15.

But what is education costing the American people? The figures which here follow are given in the Research Bulletin of the National Educational Association for November, 1928, and are for education in the United States in 1926:

Total National Income	\$84,150,000,000	100 %
Cost of Public Schools:		
(a) Elementary and Secondary	2,026,308,190	2.41%
(b) Colleges and Universities	228,943,137	.27%
Total (Public)	\$ 2,255,251,327	2.68%
Cost of Private Schools:		
(a) Elementary and Secondary	\$ 190,589,049	.23%
(b) Colleges and Universities	240,268,068	.28%
Total (Private) Including Church Schools	\$ 430,857,117	.51%

From the above figures it is seen that in the United States we are spending 2.68 per cent of our national income for our public schools and State colleges and universities, while we are spending the amazingly small amount of slightly over one-half of one per cent, or .51, for all the private and independent schools in the country, including Church colleges.

A few comparisons will be enlightening. Let us see how what we spend for education compares with what we spend for other items in the United States in one year. The figures and proportions are as follows for 1926:

		Proportion on basis of
Public Schools (Elementary, Secondary and College)	\$ 2,255,251,327	\$1.00
Life Insurance	2,624,000,000	1.16
Building Construction	6,787,000,000	3.01
Certain Luxuries (Tobacco, soft drinks, cosmetics, movies, etc.) ..	6,239,860,000	2.77
Passenger Automobiles	11,955,907,443	5.00

In the light of these facts and of these proportions, who will feel we are paying too much for education?

The World War taught us the folly of poor schools or of no schools at all. Out of less than 6,000,000 men drafted, 1,300,000 were deficient in health. When the causes of the health deficiencies were examined, it was found the troubles were largely preventable. But bad health was not our only handicap. One out of every four drafted lacked ability to read and write. The nation discovered to its dismay the utter impotence of illiterate men and men with health deficiencies to function in any great co-operative enterprise. Conversely, the war clearly demonstrated the power of an educated man to rise to emergencies. Even men with only high school training were quick to qualify for positions requiring skill; accuracy and leadership.

What has been the response of the American people to these revelations of the Great War? First they were shocked. Now they are acting. Our people are coming to realize that before the war education was undervalued rather than overvalued; that a poor, slipshod educational system is the most costly in the end; and that something is wrong with the school system of a country where so many young people suffer from physical defects, and where there are millions of illiterate people in the land. Today we are placing a higher value on education than ever before; more young people are attending college, even sons of farmers and tradesmen. More parents are found today than ever before who are willing to sacrifice for the education of their children. And efforts are more and more thoroughly made to reduce the number of children not in the public schools.

Over 845,000 public school teachers are engaged in the United States in the worthy enterprise of orienting more than 25,000,000 children about the aims of the public schools, which are these: 1. Sound health; 2. Worthy home membership; 3. Mastery of the tools of learning; 4. Good citizenship; 5. Vocational training; 6. Wise use of leisure; 7. Ethical character.

But these ideals are impossible of accomplishment apart from the Christian religion. The Church institutions center their educational efforts about the desire to develop Christian character. Surely we are not spending too much for the education of our children in the ways of Christian life and character.

This is educational year in the United Lutheran Church. It is now our privilege as Lutherans to strengthen our educational institutions so that they may be educationally high-grade and at the same time truly Christian. For these institutions are the hope of the Church and the hope of modern civilization. May the schools of the Church receive the prayers of our people and their loyal consideration both in the supply of students and funds. In the long run we will get the institutions what our energy, intelligence and sacrifice make possible. Are we willing to pay the price? Educational year will tell.

Question for Debate

Resolved, That our Lutheran colleges deserve a more loyal support from our Lutheran people in both students and funds than they now receive.

Questions for Discussion

1. Should we not support more adequately the colleges we have, before we bring another into existence?
2. Should Lutherans continue an institution if they are not willing to supply it with students and money in sufficient degree consistent with making the institution high-grade?
3. Would consolidation assist in the solution of our educational problems? If so, where should such mergers take place?

August 31, 1930

Eleventh Sunday after Trinity WHY ARE INDUSTRIAL MISSIONS WORTH WHILE?

I Corinthians 9:19-23

Suggestions to Leaders: The Topic Booklet outlines a program that will prove most interesting. The various subjects that are suggested for discussion will arouse interest in Industrial Missions. The quotations given below are from the 1928 Annual Report of Foreign Missions of the United Lutheran Church in America.

Sam Higgenbotham was a pioneer in industrial missions. He went to India as a missionary with the sole purpose of making Christ known to the people of India. His purpose has remained unchanged, though his methods of carrying out this purpose are very different from the methods he had in mind when he first went to India. To preach to the people of India, to do evangelistic work, was his aim. The person who visits India now and sees Mr. Higgenbotham for the first time, or for only a short time, may conclude that he is a farmer and not a missionary. They may not recognize the fact that his purpose of making Christ known to the people of India has not changed. When he had been in India only a short time he recognized the handicaps that came—the actual hunger that existed because the people did not know how to get sufficient food out of their land. He was not much of a farmer; but, after a careful study of the situation, he decided that he could preach Christ best by teaching the people how to help themselves, and he asked permission of his Board to come home and learn how to master the agricultural problem. Then he went back and started his agricultural college. The college itself is an answer to the worth whileness of industrial missions.

Many of our own States and counties are realizing the importance of this same idea. Much money is being expended to teach boys how to raise corn—how to double the yield of an acre of ground; and how to raise the best calves, while home demonstration agents are being paid by many of our counties to teach our girls to can fruit and make good bread. Many people in America will be spared the horrors of indigestion because girls are being taught how to do some of these essential things well. Many people in India have been less hungry because Mr. Higgenbotham has taught the people of India how to do agricultural work—how to make the land productive. The Lord Jesus took time to feed the hungry. We do not doubt that the people who were fed were more ready to believe after they had been fed. The principle of work was established when, on Mt. Sinai, the Lord said, "Six days shalt thou labor."

Question: Is Mr. Higgenbotham's the only industrial mission work in India? Is there any industrial work in our Lutheran missions in India?

Answer: The greatest business of India is to cultivate the land. Seven out of ten families make their living directly by farming or by more or less casual day labor in the fields of others. In our Lutheran mission the most extensive industrial work concerns the Lam farm, a piece of rich land of 92 acres located about two

miles out of Guntur and assigned by the government to our missions free of cost, except the ordinary taxes for the purpose of building up the school with a strong agricultural bent. The boys are from the fifth to eighth grades. The usual school subjects are taught, but in a modified form, leaving three hours or more a day for work outdoors. Each boy has an acre of his own to work, and other plots are under group management. The scheme has been considerably hampered by lack of funds to carry out the building program, but nevertheless, a good beginning has been made.

Question: Can you tell us anything about the industrial work at Tarlupad?

Answer: One of the normal schools is located at Tarlupad. "The young men in training to become teachers cultivate small plots irrigated from a well, equipped with a good power pump, and get decidedly first information as to how things grow and don't grow. The teacher is an Indian who has spent a couple of years in American agricultural colleges. There is also provided a weaving shed with various kinds of inexpensive hand looms in charge of a trained weaver. The purpose is not produce farmers, weavers and carpenters, but to bring these prospective teachers into actual physical contact with the problems that arise in village industries, so that as village leaders they can enter sympathetically and helpfully into their solution. The resolution of ten years ago has produced considerable fruit: 'That this mission commit itself to the policy of introducing industrial education on an effective scale, for all boarding boys.'"

Question: Is there no industrial work besides our agricultural work in India?

Answer: The principal work is agricultural but there are a number of smaller village industries. "Weaving, simple carpentry for village houses, rope and mat making, spinning—these are practiced everywhere and enable some families to supplement their earnings from work on the land, in time that would otherwise be largely wasted." The 1928 minutes of our Mission Council report the following practical subjects in the curriculums: carpentry, manual training in wood work, mechanical drawing, weaving and carpentry, tailoring, mat-making, rope making, basket making, and gardening, tape making. Some of our boys marked with mechanical aptitude are now assisted to study in other mission schools for carpenters and motor drivers.

Question: What group of people receives this industrial training?

Answer: Most of the training is given to boys in the fifth to eighth grades. It is the hope to establish a technical high school or trade school for boys of all high school grades.

Question: Is there no industrial training for the women of India?

Answer: Thread Day in our Sunday Schools has grown to be one of our important days. On this day spools of thread or money to buy the thread are collected. The thread is sent to India for our lace work. In 1878, Mrs. Schmidt started a small class in lace making. Later her daughter, Dagmar, taught pin lace to another group. In 1892, Mrs. McCreedy taught crochet work to a group of women in Tallapudi. Thus the industry grew. As there was no sale for lace in India, Mrs. Schmidt sent samples to America. In 1903, Mrs. Harpster took charge of the work. The under-privi-

leged women are taught to make the thread which is sent to them into beautiful lace which is sent to this country for sale. The lace workers in Rajahmundry are classified as follows: widows, 149; deserted wives, 39; orphans, 45; wives of mission workers, 186; single women, 48; cripples, 4; wives of coolies, 413; workers in the home, 40; total 924. Mrs. Woll is the Lace Secretary in America who is in charge of the sale of the lace which is sent from our mission in India. Hundreds of dollars are sent back every year to the women of India. It is a good idea for us to keep the India lace in mind when we get ready to buy our Christmas presents. The lace industry of India helps more than a thousand women. "The industrial problem of India is not yet solved. Home life in India is simple. No washing or ironing, no baking and no scrubbing. Even the old time art of pounding rice and grinding grain is lost as mills are taking its place. Poultry raising, gardening and sewing are non-existent in the homes of Christians. Therefore in our boarding schools these industries are being steadily developed. If home industries of this kind could be developed instead of going to the fields the women could be kept busy in the homes, adding materially to the family income, and become close companions of their children. Every district boarding school should include one or two industries of a practical nature in its course of study."

Question: Is lace making confined to our mission in India?

Answer: No. The lace makers of the Virgin Islands send us lace for sale. They also have a bead industry; and many of our girls here at home like to carry the pocketbooks made of the bright red beads from the Virgin Islands.

Question: Have we any industrial mission work in other countries?

Answer: Industrial missions have become just as necessary in Africa as in India. In the Emma V. Day School, the girls are taught to cook and sew. These accomplishments have not always been in demand in Africa, but the people are no longer satisfied to wear no clothes and to eat food uncooked, except in the primitive way of cooking. "A special feature of the Muhlenberg Boys' School has been a carpentry class. It was conducted by Mr. Miller eight hours a week for four months of the rainy season. Eight carpenter boys were enrolled in the class and did good work. It is probably the first time in the history of this mission that anything of this kind has been made available for our boys." "A new coffee farm has been planted with approximately two thousand plants. A pineapple orchard has been planted with about two thousand plants. A banana and plantain plot has been laid out with about sixty trees. More paw-paw and orange trees have been planted."

Question: Is there any industrial work in connection with our Rocky Boy Mission in America?

Answer: Most of us are familiar with the beautiful bead work done by the American Indian. At present, about ninety women are working in our Rocky Boy Mission as bead makers and makers of leather bags, moc-casins, card cases, etc. The demand is greater than the supply because no machinery has been provided for cutting the steel dies necessary for quick work. If we could speed up the production it would be most helpful to this mission.

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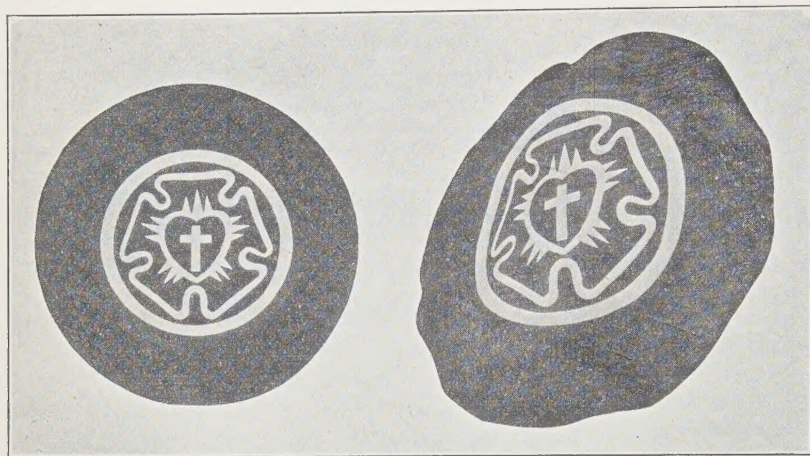
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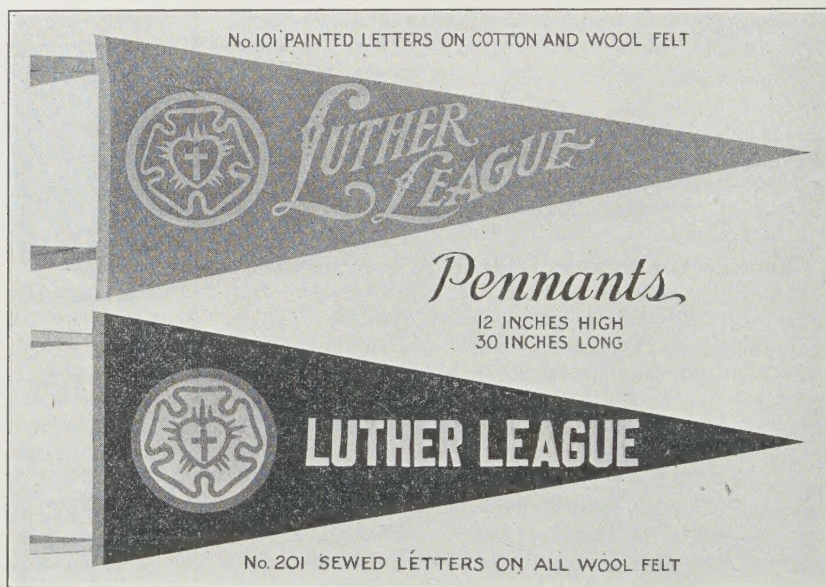
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